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LONDON, SATURDAY, APRIL 27, 1912.

[ONE PENNY.]

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WHITEFIELDS, TOTTENHAM
COURT ROAD,

Wednesday, May 1st, 7.30 p.m.

Speakers:

Right Hon. G. W. E. RUSSELL.
Mr. ELLIS J. GRIFFITH, K.C., M.P.
Rev. C. SILVESTER HORNE, M.A., M.P.
Chairman: Mr. JOHN MASSIE, M.A.

DOMESTIC MISSION SOCIETY.

THE ANNUAL MEETING

WILL BE HELD AT

Highgate Hill Unitarian Church,

ON

MONDAY, MAY 6.

H. E. CHANCELLOR, Esq., M.P., the three Missionaries, and others will speak.

Tea and Coffee at 8 p.m.

The Chair to be taken at 8.30 p.m. by F. WITTHALL, Esq.

HENRY GOW, Hon. Sec.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 28.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. M. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D. Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. R. K. DAVIS, B.A.
 Finchley, Granville-road, Ballards-lane, 11; Mr. C. A. WING; 6.30, Rev. W. W. CHYNOWETH POPE.
 Forest Gate, Upton-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. A. STEPHEN NOEL.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. G. CRITCHLEY, B.A.
 Ilford, High-road, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11, Rev. W. W. CHYNOWETH POPE; 7, Rev. J. ARTHUR PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Miss FITZSIMMONS; 7, Mr. STANLEY PENWARDEN.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. R. W. PETTINGER; 6.30, Mr. W. H. HANDS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. Dr. STANLEY A. MELLOR.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. FRED BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAND JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. V. D. DAVIS; 6.30, Rev. HATTIE BAKER.
 BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. A. H. BIGGS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. CHARLES PEACH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. L. H. THOMAS, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Cross Street Chapel, 10.30 and 6.30, Rev. DOUGLAS WALMSLEY, B.A., of Windermere.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. WM. C. HALL, M.A. Anniversary Services.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Church, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. A. H. DOLPHIN.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE B. STALLWORTHY.
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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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BIRTHS.

GIMSON.—On April 17, at 90, Sparkenboe-street, Leicester, to May and Russell Gimson, a son.

GRUNDY.—On April 24, at West Cottage, Royston, Herts., the wife of Charles Victor Grundy, of a daughter.

DEATH.

EDWARDS.—On April 21, John Reginald Edwards, Chartered Accountant, 119, 120, London-wall, E.C., younger son of the Rev. T. E. M. Edwards, aged 36.

Situations

VACANT AND WANTED.

REV. A. H. BIGGS wishes to recommend Miss DUNN, of Ilford Church, for any post of trust, or as Housekeeper.—The Nursery, Cameron-road, Seven Kings.

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The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	267	The Social Challenge to the Church	279	Discussions	292
THE LIBERAL CHRISTIAN PULPIT:—		Unemployment	282	Public Meeting	295
Loyalty in Religion	268	“Prayer”	283	Ministers at Conference	299
FOR THE CHILDREN	270	Women’s Work in the Churches	284	National Conference Union for Social Service	299
NATIONAL CONFERENCE PAPERS:—		The Guild	286	Ministers’ Pension and Insurance Fund	301
Bergson and Theology	272	MEETINGS AND SOCIETIES:—		NEWS OF THE CHURCHES	302
Bergson	274	National Conference:		NOTES AND JOTTINGS	302
Christianity and the Moral Ideal	276	Reception of Foreign Delegates	288		
		Business Meeting	288		

**** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.**

NOTES OF THE WEEK.

THE deep impression which the *Titanic* disaster has made upon the public mind is seen in the slowness with which we have escaped from the feeling of numbness and bewilderment, and returned to the ordinary interests of life. The desire to throw the blame upon somebody, and to find a scapegoat, is in all the circumstances a very natural one, but we are glad to see signs of the recovery of a more even temper, and of a refusal to prejudge anything without adequate inquiry. It is easy to be wise after the event, and to suggest how things might have been managed differently. Whether the vessel was properly equipped is a very different question from the use to which the equipment was put at a moment of peril, when swift decisions of life and death had to be made. In regard to the former the most searching inquiry is rightly demanded. About the latter there is both wisdom and charity in silence. We were not there; and had we been, we might not have acquitted ourselves half so well.

* * *

LORD CHARLES BERESFORD’S letter in the *Times* on Monday on “Heroism below decks,” is a generous and richly deserved tribute to the unseen members of the crew in the engine and boiler departments.

“It is certain,” he writes, “that those working below must have known the awful danger the ship was in long before anybody else, but they remained at their posts, resolving to die sooner than come on deck and create a panic or attempt to save themselves. Those below must have heard the muffled sound of the ice tearing through the ship’s side. Within ten minutes or a little more they knew

that the pumps would not check the rising water, yet for over two hours they remained at their posts, as was evinced by the lights burning and the few of them who were saved being picked up after the ship went down. That so many people were saved was due to the fact that those working below remained at their posts working the dynamos and kept the lights burning, and never came on deck to state what had really happened. Again and again the indomitable pluck and discipline of those who work below in the engine and boiler rooms is illustrated when some terrible disaster of the sea occurs, but on no occasion have these traits been more brilliantly shown.”

* * *

THERE is something deeply affecting in the fact that some of those whose thought and skill had wrought on the great ship for the use and pleasure of others went down with her. Mr. Thomas Andrews, Junior, will be widely and deeply mourned. After years of unflagging industry he had almost reached the summit of his profession, and seemed clearly marked out to succeed to the leading position in the shipbuilding world held by his uncle, Lord Pirrie. There will be a general desire to express deep personal sympathy with the Right Hon. Thomas Andrews and all the members of his family, and not least, for many personal reasons, on the part of numerous readers of THE INQUIRER.

* * *

THE seventh International Congress on Tuberculosis has just concluded its meetings in Rome. It is stated that the report of the British Commission, which was explained by Professor Sims Woodhead, was received with great cordiality. At first the German scientists took up an attitude of strong opposition to the possibility of bovine infection; but as the result of discussion the Congress agreed that while the human subject is the chief medium of infection other possible sources must not

be overlooked, and that greater stringency is required in the regulation of the sale of milk. It is satisfactory to learn that everywhere there has been a growth of interest in the anti-tuberculosis movement during the past year. Nowhere, however, have there been such remarkable developments as in our own country.

* * *

MR. McKENNA introduced the Welsh Disestablishment Bill in the House of Commons on Tuesday. The chief interest centred round the proposals for disendowment, and these, we are glad to say, proved to be more generous than it was at one time supposed would be the case. Under the Bill the disestablished Church will retain its buildings. From the endowments it will receive £87,000; life interests will amount to £62,000 a year; and the Ecclesiastical Commissioners and Queen Anne’s Bounty will be empowered to contribute £31,000, making £180,000 in all. If disendowment is to take place at all, and it is a necessary corollary of the Welsh demand for disestablishment, it is difficult to see how the terms could be more liberal.

* * *

In the vigorous speech which the Archbishop of Canterbury made at Carnarvon on Monday, he set a good example of courtesy and moderation, and at the same time he avoided the mistake of pretending that the whole movement in favour of disestablishment is based on prejudice or faction. He admitted quite frankly in the first place that the four Welsh dioceses, the thirteen Welsh counties, have a distinct character of their own, and have a special claim for desiring consideration of their own circumstances and policy; and secondly, that an immense majority of the Welsh members of Parliament, and possibly a majority of the Welsh people, are in favour of a change. “The change,” he continued, “is not advocated either in England or Wales

simply by people who are non-religious or are actuated by mere temper or animosity. It is supported in England and Wales by many who, well-informed or not, are at least honest, earnest, high-minded Christian men." These are words of truth and soberness. We hope that at least among the protagonists in the controversy, this excellent temper will be maintained, and that religious rancour with its brood of evil suspicions will not be allowed to intrude.

* * *

THE adequate remuneration of the ministry has become a very serious problem among churches organised upon a congregational basis and dependent almost entirely upon local contributions. At the National Conference of Unitarian and Liberal Christian Congregations, held in Birmingham last week, it was decided to raise a substantial addition to the funds available already for the increase of ministers' salaries, and the policy of a minimum salary, graduated according to locality, was adopted. The matter has been taken in hand already on a large scale by the Congregational Union, and this week the Baptist Union pledged itself to an effort to raise £250,000. It was stated that it would cost £15,000 per annum to raise the present salaries of unmarried ministers in the Baptist denomination to £120 per annum, and of married men from £120 to £150.

* * *

It is thus recognised on every hand that on the financial side Independency has completely broken down, and that the larger fellowship acting in its corporate capacity must accept some share of responsibility for local needs. So far as the minister is concerned, any grant made from a central fund should be regarded simply as part of the salary he has earned, upon which he has an honourable claim as payment for his work. There should not be the slightest suspicion that there is anything in the nature of charity about it. It is simply wages, often very inadequate wages, paid to him by the Church as a whole instead of by the local congregation. The noble pride and sensitive self-respect of the ministry must be maintained at all cost, and this can only be secured when all funds are administered with full publicity in accordance with rules which make them as automatic as possible in their working. We have no desire to see the gradual transference of financial responsibilities from the local congregation to private boards of trustees, though they may be men of exceptional public spirit and benevolence. It is the Church as a whole which must realise and fulfil its common responsibilities, not only in the raising of funds, but also in the jealous care with which it guards their administration.

THE LIBERAL CHRISTIAN PULPIT

LOYALTY IN RELIGION.*

BY THE REV. S. M. CROTHERS, D.D.

"And she answered, I dwell among mine own people."—2 KINGS iv. 13.

THE significance of the story lies in the simplicity of the answer of the Shunamite woman. She had shown hospitality to the prophet, and he was anxious to make some adequate return. What can I do for you? he asked. Shall I speak to the king in your behalf? Or shall I recommend you to the captain of the host?

She answered with the pride of a peasant woman: They can do nothing for me. They are not of my kind. Let them go their way while I go mine. I abide with mine own people.

As we read the story we feel that we are coming upon one of the elemental sources of power. It is a power at once conservative and radical. It holds our human world together as gravitation holds the physical world. It is the attraction which draws us to our own kind. That which most moves us is the sense that there is something which belongs to us and to which we belong. Our people may not be the greatest or the wisest people of the earth. But they are ours, and we are drawn to them irresistibly. The great question in regard to any man is this: To whom does he belong?

The rationalist is inclined to overlook the personal considerations which determine the action of the majority of men. He treats the individual as if he stood alone. He appeals to enlightened self-interest and proclaims right of private judgment. But it is one thing to have the right of private judgment and it is quite another thing to be willing to exercise it. In politics and religion it is not enough to see an abstract truth. There is a sentiment of loyalty to friends and kindred that must be reckoned with. We do not know how compelling it is till we come to some moment of decision. We must take a forward step. Then it is that we ask not simply *whether* we are going, but with whom?

It is because of these instinctive affiliations that human history is unpredictable. A world in which people acted uniformly according to the dictates of individual reason might be a better world than this, or it might be worse, but it certainly would be amazingly different. Shelley pictured such a world. When all the old bonds of loyalty had been dissolved, man stood "Sceptreless—but man. Equal, unclassed, nationless, exempt from all worship." But such a condition has never been realised, in any large way, upon the earth. We know the individual only as he

is related to other individuals. And in the closeness of these relations is strength.

In one of his greatest speeches John Bright used with wonderful effect the story of the Shunamite woman. He put aside the offer of personal advantage with the simple words, "I dwell among mine own people."

At the beginning of the American Civil War Robert E. Lee, then a colonel in the regular army, was offered the command of the Union forces. It was a momentous decision which he had to make. How should this man of great military genius and of undoubted personal honour decide?

Colonel Lee had already made his reputation as a soldier. He believed in the Union, he hated slavery, and had already freed his own slaves. He had no illusions in regard to the tragic character of the impending struggle. But that which decided his action was his conception of loyalty. He was a Virginian. When Virginia was invaded he must stand by his own people. It was too late to discuss the merits of the case. He must obey the call that came from the land of his birth.

And the same motives which appeal to the soldier determine religious affiliations. We talk of following truth. But the truth which we follow and for which we sacrifice ourselves is not an abstraction. It is something which has familiar associations; we love it "for friends and companions' sake." These human ties are always stronger than the rationalistic thinker imagines.

We think of religion as something that we determined for ourselves. But our fundamental religion is something that we did not make and we cannot unmake. Beneath all the differences of dogma there is something that is in the blood, something that belongs to the nature. And that, in the end, people respond to—in action if not in words.

Walter Scott tells us of the interview between the Roman Catholic girl, Diana Vernon, and her Protestant lover, who is trying to shake in some way her faith. The opinion can easily be changed, but there is something deeper than the opinion. And he appeals to her, as a Protestant would appeal, to exercise her right of private judgment. He says:—

"Consult some of our learned divines. Or, better still, consult your own excellent understanding."

"Hush," said Diana, "no more of that. I belong indeed to an antiquated religion. But forsake the faith of my gallant fathers? I would as soon, if I were a man, forsake the banner of my clan in the time of battle and turn against it like a foul traitor and follow the banner of the victorious army."

Now what can you do? That is the decisive thing. It was her religion and her fathers' religion, and she refused to discuss anything more. That was enough.

Dr. Johnson said that if Socrates in any

* Preached at Birmingham on Thursday, April 18, 1912.

company were to say, "Come, let us study philosophy," and Charles of Sweden were to wave his sword and cry, "Follow me and we will dethrone the Czar," every man would follow Charles. I think we might go further and say that Socrates himself would be the first to follow the hero.

Now, what does all this mean to us who believe in a liberal religion and in a rational faith? Shall we look upon the sentiment of loyalty as belonging only to the lower forms of faith, or shall we learn how to use it for higher ends? Here is a force which may work for good or for evil. We must understand it and make it work for good.

The pessimism which is so common to-day arises from the fact that so many intelligent people see the power of a blind loyalty but do not see the possibility of a loyalty that has become clear-sighted and self-determining. They appreciate the power which holds together the clan and the sect, but they do not see that it is possible by taking thought to build up a more inclusive community life. If the lower loyalty is strong, may not the higher loyalty become stronger?

Men and women are drawn towards that which they have come to feel to be truly their own. They go to their own people. But who are their own people? It is possible to answer that question in accordance with the higher reason. There may be a reconstruction of essential loyalties.

The existence to-day of the British Empire and of the American Republic are examples of such reconstructions. In the eighteenth century Great Britain attempted to build up a Colonial Empire on the principle of simple loyalty to the mother country. From these islands men went forth to found Britains beyond the seas. They carried with them laws, traditions, loyalties. But statesmen forgot that in the new lands they would form new ties. The children of the colonists would not feel just as their fathers felt. The sentiment of nationality would bind them to the land in which they were born; they would find there their own people. And when the colonist became a patriot, the Empire would begin to disintegrate.

But during the last century the whole principle of loyalty has been reconsidered. It has been seen that it has been possible to create a loyalty not of one part of the Empire to another part, but of each part to the whole. The Canadian is loyal to Canada, the Australian to Australia, while above the local loyalties is the loyalty to the Empire.

St. Augustine, commenting on the text, "Let brotherly love continue," said that brotherly love is the only kind of love that can continue because it is based on equality. The tie that binds together a league of equal states in brotherly love is stronger than that which binds inferiors to superiors. Love can do what fear cannot attain to.

In like manner the American Republic has reconsidered the nature of the loyalty which binds its citizens to itself. Originally its population was homogeneous. More than half a century ago the dangers of immigration began to be apparent. From all the nations of Europe men of diverse races and languages poured into the

country. What would be the effect of this influx of aliens?

An appeal was made to the old principle of loyalty. The cry was raised "America for the Americans." Let us keep the country for our own people.

But it was a battle against fate. Here were vast spaces to be filled. On the other side of the ocean were vast populations seeking new opportunities. They could not be kept out.

Then the wisest Americans began to reconsider the whole problem. America must be kept for the Americans. Yes. Let us make these new-comers Americans. Let us see to it that they do not after coming to our shores continue to think and feel as aliens?

There was only one way to turn the threatened evil into a source of national strength, and that was to give these immigrants an enthusiastic welcome.

Now in the great centres the work of welcome is organised. The Italian, the Russian, the Pole are made to feel that they have come to their own. You may hear them singing, "My country 'tis of thee," and that country is "the land of the pilgrim's pride." Their children think of themselves as the descendants of the English Puritans.

Now all this has a bearing on our problem as members of free churches. The driving power must always be human sympathy. The same power which moved the ancient churches must move ours. But we must direct this power to ends which our reason and conscience approve.

What we must do is to invest the newly discovered truth with warm human interests and associations. We must make them our own and love them as we love our own family.

In this we are following the principle of adoption. Experience has shown that there can be real loyalty to an adopted country. So there can be loyalty to an adopted faith. But it must be a real adoption. It must be made fully our own. We must have "that spirit of adoption by which we cry Abba, Father," and by which we come to think of our fellow believers as our brothers. We must be no longer aliens but members of one household. We must adopt not only ideas but persons. We must bring truth to the white heat of loyalty, until we and our children can say, "These men and women are our brothers and sisters, because they do the will of God." Now that, it seems to me, is what makes us come together in an assembly like this, and I believe that we must come to say with even more insistence than our brothers, "We believe in the Holy Catholic Church throughout the world." If we are to rise above the sectarianism and class feeling, we must present to the world, not only a higher sense, but a more enthusiastic appeal of loyalty. "I go with mine own people." Who are they? Here we find society threatened with warfare of the classes. The church which calls for the higher loyalty does not and cannot allow itself to take the part of one or the other. The church that is to bring peace with justice must lift up the standard higher than that, teaching men and women, rich and poor, as they come to it Sunday after Sunday, "Ye are all brethren." There are interests in common,

and those interests are not mere abstractions. It simply means that we are teaching the whole nation. We are appalled by the cost of war and warlike preparations, but never may we expect to end them by counting the cost, or throwing discredit on the soldierly spirit, the spirit that is willing to dare, the spirit of youth that flames forth at the demands of loyalty. What we need to do, what we *must* do, beyond this loyalty to the nation, is to strengthen the greater loyalty to mankind, so that the time may come when, if nation rises against nation, there shall be an instinctive loyalty that shall say "for shame."

What shall we say against loyalties of sect which seem to shut out the finer reason, the clearer truth? Abstract truth can never gain the victory. We can only say that by a law of being the eternal word must become flesh and dwell among us. The truth of reason must be the compelling love of the heart. It must be associated with love of father and mother and friend, so that we may say, "For my brethren and for my convictions' sake we will say, Peace be with you." You must love the truth that is to make you free as you love your dearest friend. You must become familiar with it as you are familiar with your own home. Religion is a kind of home-sickness, as a great philosopher has said. It is that which calls us back to our own country and our own friends. When the ideal and impulse that ought to be with us in this age of transition is brought back to an age of transition more wonderful even than this, when out of a narrow national loyalty religion grew for the first time to a point from which it could see the wider horizons of humanity, it is found that men said then: "The old order is passing away. We can no longer worship together. Religion decomposes and fails." Then there came men who preached far and wide a doctrine that made old distinctions no longer of any effect, that said, "between Greek and Barbarian there is no difference," and bound both together in a new body.

The centre of the new loyalty is the kind of faith which, renouncing the faith of the past, lays hold on the faith of the future. Faith is the "substance of things hoped for." Is it not the secret of our religion that, like the men of old who went out into the wilderness not knowing whither they went, we see certain great promises, and in perfect loyalty embrace them? You are going out to be citizens and members of a family. You are come to a city of the living God, an innumerable company, into the religious assembly of the firstborn, and to God the Judge of all, and of the spirits of just men made perfect. Do you believe in the truths revealed to men in these last things? Do you feel that loyalty belongs only to some narrow faith or sect? Do you not feel the call of your own? Do you not remember the men and women whose lives made yours possible, your spiritual ancestors? Is not the call sanctified by their memory? Remember that they represented love, faith, hope, loyalty, and as these things come into our hearts, and these instinctive loyalties unite themselves to reason and to truth, we shall come unto our own,

FOR THE CHILDREN.

SIR FRANCIS DRAKE.

1545-1595.

II.

AFTER plundering the Spanish galleons, as you heard last week, Drake hoped that he could get round by the North of California to England again, and leave his cargo of precious things there before he set out to explore the Pacific, but he found this was impossible on account of all the land to the North. It was another Devonshire man—Martin Frobisher—who discovered the North-West passage, as it is called, the way round by Behring's Straits and the north of North America. Drake did not know of this passage, so he turned round and sailed right away to the South-west across the great Pacific, knowing that now he would have to go right round the world if he wished to see his own harbour of Plymouth again. He could, of course, have gone back the way he came—by Magellan's Straits—but he was too wise a sailor to do that. With all his cargo on board the one little ship, it would have been next to impossible to get through the Spanish ships again, which would have been waiting to fall upon him as he passed Chili and Peru. He left New Albion, or California, on September 29, 1579, and had a long stretch of open sea to sail over before he arrived at the little islands in the East Indies called the Moluccas. He got there on November 4, and was well received by the king. On December 10 he got to Celebes, and here his ship struck on a rock, but it was not very badly damaged, and he was able to go on. On March 16 he reached Java, and left there on March 25. Then came a great stretch of open sea—the Indian Ocean. It took him three months all but ten days to cross this, and on June 15 he sailed round the Cape of Good Hope, having then on board only 57 men and three casks of water.

On July 12 he crossed the Equator—the "Line," as sailors call it—for the third time; on the 16th he touched the coast of Guinea, to lay in another supply of water, then he sailed on up the coast of Africa and back again by Spain and the stormy Bay of Biscay until he once more came in sight of England, and reached his own harbour of Plymouth on November 3, 1580, having been all round the world. Queen Elizabeth was very proud of him, as well she might be, and she showed how pleased she was by coming to a great banquet which he gave her on board his ship at Deptford, and making him a Knight. She ordered that the *Pelican* should go on more voyages, but be preserved just as it was. It had got so battered, however, by its long voyage, that in a hundred years it had nearly all crumbled away. There was just enough sound wood left to make a chair, and this chair can still be seen at Oxford, for King Charles II. gave it to the University. So long as the Queen approved of him, it did not matter to Drake what other people thought. There were a good many who considered

that he ought not to have brought home so much wealth, that it would lead to more and worse quarrels with Spain. And so it did, as we shall see, for King Philip was very angry that Queen Elizabeth was pleased with Drake—so pleased that she even took some of the jewels which he had brought home and set them in her crown, and he sent over an Ambassador to warn Elizabeth that if she went on allowing her sailors to rob Spanish ships "it would come to the cannon." She answered, "that if he used threats of that kind she would fling him into a dungeon." So the Ambassador went home and made Philip angrier than ever by telling him this, so angry that he began to collect a great fleet, called the Armada, to sail to England and conquer it and make it a Catholic country. It took a long time to collect and fit out this fleet, and in the meantime Drake made another voyage to the West Indies.

This was in 1585—five years after he got back from his voyage round the world, and he took several places and ships. Two years later, he went at the head of 30 ships to Spain, and, sailing into Cadiz harbour, he managed to set fire to many of the Spanish galleons that were collected there all ready for making war on England, and burnt in this way more than 10,000 tons of shipping and stores. He called this "singeing the King of Spain's beard," and he singed it so well that Philip was obliged to put off sending the Armada for a whole year. When at last it was collected again, and, in 1588, sailed down the Channel to conquer England, Drake was one of the bravest in the great fight, which lasted a week. He was so well known for his courage by the Spaniards that the commander of one of the galleons gave in at once when he heard that Drake was Captain of the ship which was fighting him. This Spaniard, Don Pedro, said he thought it no disgrace but an honour to surrender to Drake. He came on board Drake's ship, and was treated with great kindness and politeness. The fight was ended at last by the English sending fire-ships in among the Spanish galleons. They had to give in then, and they sailed away up the Channel to the north of Scotland, hoping to get home again by the Irish Sea. "Never anything pleased me better," wrote Drake afterwards, "than seeing the enemy fly with a southerly wind to the northwards." But although they had been such a great fleet when they started, and had felt sure of conquering England, they had not reckoned with the winds and storms, and very few Spaniards got back to their own land again. For when they were near the Orkney Islands, a great storm came on which lasted many days, and nearly all these Spanish galleons were wrecked on the coast of Scotland and against the cliffs in the north and west of Ireland. The Atlantic round these coasts is sometimes so rough that the waves look mountains high, and these big lumbering ships, which could not be steered so easily as the small English battleships, were nearly all dashed to pieces on the rocks. It is known that about 8,000 Spaniards lost their lives between the Giant's Causeway and Blasket Island, off the coast of Sligo. When King Philip heard of what had happened to his

great fleet, he said, "I sent my ships against men, not against the seas." The English were not ashamed of acknowledging that the storm had helped them in this great victory, for Queen Elizabeth had a medal struck in memory of it, and on one side were the words: "The Lord sent his wind, and scattered them."

If you go to Ireland now, you will see many things to remind you of the Armada. At the Giant's Causeway there are some curious shaped rocks, which the Spaniards took for chimneys and fired at, but only wasted their powder and shot; and in the church at Derry is a great organ which was on board one of the Spanish ships. Remember this great fight with the Armada, for it is one of the most important in English history. If the Spaniards had won it, we might have been living in a Catholic instead of a Protestant country now, and nothing that you do—neither the way you live, nor the sort of schools you go to, nor the books you read, and the thoughts you have, would have been the same as they are.

It was a pity that Drake's life did not end just after he had distinguished himself so greatly in this fight, for the rest of his life was not so happy or successful. It was not his own fault, however, if the voyages he undertook afterwards did not turn out well, for he was such a great commander, who knew his own mind so well that he could not share the command with another, and on these two unlucky voyages, one in 1589 and one in 1595, the Queen sent him first with Sir John Norris to Portugal, to help to put the King on the throne again, and then with his old commander, Sir John Hawkins, on another war against the Spaniards in the West Indies. Neither of these voyages turned out successfully; the commanders could not agree with Drake as to what was best to be done, and he was so annoyed and disappointed because he seemed to be serving the Queen badly, that he fell ill of a fever, and died in 1595, on board his ship off Nombre de Dios, that place which he had taken, you will remember, when he was hardly more than a boy, and sailed away with his brother in the two ships called the *Pasha* and the *Swan*. So it is sad to think that Drake's life ended in disappointment after he had done so many splendid things in it, but he would have felt better if he had known that after his death the Queen cleared him of all blame. One thing more I must tell you, that he was Member of Parliament for Plymouth in those years (very few) when he was not at sea, and did one very good thing for his native town, supplied it with water from springs some way off.

Drake was always very brave and decided, but honest and fair to others too. Think how he rose from being a poor cabin boy to being the greatest sailor in the world, and the trusted soldier of the Queen, and then think what led him to it. He could not have done all he did if he had not been honest and hard-working, and brave, and a good seaman, and just to his crew. All these things make him a great Englishman, and we should never forget how much he did for England in fighting her battles and discovering new lands over the sea.

DOROTHEA HOLLINS.

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NATIONAL CONFERENCE PAPERS.

BERGSON AND THEOLOGY.

By PROFESSOR G. DAWES HICKS, LITT.D.

Two papers are to occupy your attention this morning, the connection of which it is hard to discern, unless, indeed, it be that Canon Lilley is to provide the antidote for the baneful views that Mr. Jacks is first going to lay before you. Professor Bergson, about whose thought and work Mr. Jacks is to speak, has handled, in a series of brilliant and suggestive books, a large number of metaphysical and psychological themes. But it so happens that he has not as yet applied his philosophy to the difficult and intricate problems of Ethics, about the relation of which to Christianity Canon Lilley is to address you. There is no man in England who has studied the recent developments of French speculation with greater care than Canon Lilley, so that I am quite prepared to hear from him that Bergson's philosophy has thrown fresh light upon the Moral Ideal and the Christian conception of the universe. Be that, however, as it may, I take it, at any rate, that I owe the honour of being invited to preside to-day to the fact that I had a small share in arranging the recent visit of Professor Bergson to London, and that I am expected, therefore, to say something upon the interpretation of nature which has aroused so much interest of late years in the minds of thoughtful men and women.

I am, I confess, somewhat uncertain of the sort of character Professor Bergson bears amongst theologians, and I cannot judge from the discordant voices that have reached me whether in former times he would have shared the fate of Bruno and Galileo, or have been reckoned as a true and faithful disciple of St. Thomas Aquinas. I am aware, of course, that that great and good man, the late Father Tyrrell, was one of the first to welcome the new ideas worked out in the book *Creative Evolution*, when it first appeared in 1907. But, then, alas! Father Tyrrell's modernism did not commend itself to the Church of which he was so distinguished a member. I have in mind, too, a memorable incident that occurred during M. Bergson's visit to London. It was my good fortune to be one of a little company gathered together in a friendly way for the purpose of interchanging views with our honoured guest. The rest of us on that occasion were only too delighted to sit as silent listeners whilst an animated discussion was going on between M. Bergson on the one hand, and the solitary Englishman who can claim to have views upon everything, George Bernard Shaw, on the other. Shaw, of course, maintained that there was nothing original to be found in Bergson's way of looking at things; he had himself anticipated everything that was of value in it in a celebrated play of his which had appeared years before. But the significant point upon which Shaw laid emphasis was this. The Naturalism of men like Huxley—if there ever has been a man like Huxley—had gone, he insisted, too far; the con-

ception of the world which alone it left standing was of so cold and mechanical an order, that it was not possible for human souls, who after all were so constructed that "admiration, hope, and love" did form an important ingredient in their constitution, to feel satisfied with it. There was something wanting, and the something wanted was religion. The great idea of the *Elan Vital* furnished, he urged, just the basis of that which in the naturalistic philosophy was lacking, and he welcomed Professor Bergson as the inspired prophet of a new faith which had been revealed in the first instance to himself.

The situation was certainly interesting, and I do not know how far M. Bergson appreciated this novel mode of canonisation. My own impression is that he would repudiate with firmness and decision any intention whatsoever of accepting the rôle of a prophet, and that nothing could be more foreign to his purpose than to win converts to any set of doctrines, even of the kind sanctioned by Mr. Bernard Shaw. As a student of philosophy, Bergson has moved steadily and persistently along the quiet ways of reflective thought, and has tried to shed its peaceful light upon the deep problems of the nature of life and of the universe. Now, philosophy has undoubtedly to deal with questions that touch very closely the highest interests of humanity, and he who has once breathed the free, if rarefied, atmosphere of philosophic speculation must inevitably have his attitude towards all those interests profoundly affected. But this does not mean that it can ever be the function of philosophy to provide a gospel for mankind; still less that it can ever be the function of philosophy to set about evangelising the world. The aim of philosophy is to *think through* the vast detail of concrete experience, and to frame, if it may be, a reasoned interpretation of the system of reality as a whole. The knowledge it seeks to secure is the kind of knowledge which gives unity and connectedness to the body of the sciences, the kind of knowledge which results from a critical examination of the grounds of our ordinary convictions and beliefs. That knowledge can only be obtained by the strict and rigorous method of exact research, and nothing can well be more detrimental to genuine philosophical inquiry than the turning of what should be, in the wider sense of the term, a demonstrative science into an art of persuasion or a means of propaganda. Professor Bergson has, it is true, his own view of the way in which philosophic truth is to be won, but upon this fundamental matter he would most certainly be in accord with the long line of philosophic tradition. For Bergson's sake, then, I devoutly trust there may never be a Bergsonian cult, or that sort of popularisation of his philosophy which ruined the influence of Herbert Spencer in England and that of Schopenhauer in Germany—ruined their influence, because it inevitably fixed attention upon the wrong things, and led to the neglect of those which were really of significance. There is no other way either of understanding or of testing a new principle in philosophy than the resolute endeavour to apply it logically and scientifically to the whole round of ques-

tions with which human reason has long been exercised. Such principle has little or no value when it gets thinned down into a mere abstract formula that is to serve as a kind of shibboleth by which the adherents of what it is the fashion to call a "school" may be identified.

I think there is manifest danger of this sort of thing at the present time, and it is not, therefore, from sheer perversity that I am venturing to lodge a protest against it. Professor Bergson is, of course, in no way responsible for the base uses people choose to make of his teaching. He has preserved, from first to last, and in all his writings, the precision of method, the loyalty to fact, the strictness of reasoning, which belong, or ought to belong, to the man of science as his every-day attitude. In fact, if I were asked to point to his most important and enduring work, I should single out, not the far-reaching theories and speculations that have taken hold of the popular fancy, but rather the patient and arduous pieces of research—such, for example, as his strenuous investigation of the nature of conscious states, or his careful inquiry into the facts of memory—which are but comparatively little known, but which I believe in the long run will more profoundly modify the thought of the world than those striking flashes of imaginative genius which fascinate now the majority of his readers.

Yet I am far from wishful to disparage Bergson's more ambitious efforts, or to suggest that the theologian who goes to his philosophy in the right spirit will not find much that will be helpful in the fundamental problems of theology, much, too, that will cause him to reflect upon the tenability of dogmas that are too readily supposed to be, for the religious man, beyond the region of doubt. Let me refer, in the briefest possible way, to two conceptions in the elaboration of which M. Bergson comes into intimate contact with the ideas and hopes of religion.

The first is the conception of life—of life not as an appendage or property of inert matter, but as itself an independently existing entity—a free, spontaneous energy or activity, replete with endless facilities of forcing itself through the brute material which seems more real than its flow, and of adapting that material as an instrument for its own advance. The conception is not, it is true, wholly new—no philosophical conception ever is. Confronted with a constantly increasing body of evidence, in the organic kingdom, of extraordinary capacity of adaptation and selection, which seemed to baffle any attempt at explanation on purely mechanical principles, biologists had previously been feeling their way towards the view of a vital force, dominating and directing each living body to its own preservation. M. Bergson, however, extends that notion far beyond the limits contemplated by the biological specialist. The gist of his contention is that the mechanical theory of life has not only failed to explain evolution, but is inconsistent with the very fact of evolution. Take, for example, the universe in what appears to be its present condition, imagine it to yourself as broken into fragments, and then try to alight upon a mode in which these fragments might somehow be put together again; then

instead of solving the problem of development, you have been simply attempting to reconstruct evolution out of bits of what has itself been evolved. And just as the child's act of fitting together the pieces of a picture puzzle, and of obtaining thereby a pretty design, has nothing whatever to do with the act of drawing and painting the design, so the imitation of reality by a work of mosaic bears not the slightest resemblance to the actual movement of evolution. That is the erroneous method of procedure not alone of Herbert Spencer, but of many other thinkers who have sought to trace the genesis and progress of life from exclusively physical and chemical conditions—the erroneous method of procedure, also, I would add, of many psychologists who have sought to trace the growth of reason and intellect from sentence and sense impressions. In opposition, then, to this method of procedure, M. Bergson has insisted upon treating life as itself a real process *suo genere*—as the formative, operative agent, that fashions, moulds, and leads the course of nature. Starting from primitive ill-defined organisms, not strictly to be described as either vegetable or animal, the life-impetus upon the earth has taken one of two divergent tracks. Either it has followed the path opening out towards spontaneity, action, freedom; or, else, relinquishing even the small measure of spontaneous movement it already possessed, it has stationed itself in positions where, with suitable means of nourishment at hand, it might sink into the humdrum existence of inactivity. Only the former path, that which advances to the vertebrates and proceeds from them up to man, has been wide enough to afford the passage required for the full flood of life. Picture the life-impetus as in essence a perpetual striving to create, a perpetual effort to realise its own freedom, having to wend its way through matter which stands to it as the mechanical and the necessary, then it is in man alone that you will find it has sounded the depths of its own being, and revealed the reservoir of unforeseeability, of liberty of choice, it in truth contains. Consciousness in man is just this life-force utilising matter as the raw material for its own creativeness.

So far the working out of the conception has been in the direction towards which religious reflexion has always instinctively tended, and there is offered to the religious thinker firm ground on which to build his faith in the dignity of manhood and his hopes for the future destiny of human souls. The conception allows us to look upon our individual lives as bearing within them the treasure of existence, and to claim for them a not insignificant place in the realm of being. And when it is further shown that the very essence of a conscious mind is memory, and that for a living spirit the past is and remains an indelible possession, there is provided, I think, for the Christian doctrine of the soul's immortality a philosophical basis stronger far than it has often been possible to secure from metaphysical considerations alone. But M. Bergson refuses at this point to call halt. He carries his gaze infinitely beyond the development of life of which this planet is the theatre, and ventures upon a field of speculation

that shall include the whole of reality within its scope. He will exhibit the universe in its entirety as in essence a living individuality—a unity of life that brings forth all things—suns, planets, finite lives—as the fruit of its own womb. The Cosmic Life, as thus conceived, is the root of all existence, the great identity from which all diversity springs, the creative source of every event and the ultimate ground of whatsoever can be said to be. At first sight, there would seem to be here the promise and the potency of a foundation for a religious theism. But I must not shrink from expressing my conviction that this conception of Cosmic Life is more nearly akin to Schopenhauer's conception of the Will as the one Thing-in-itself than to the Christian conception of a divine Personality. Had time permitted, I should have offered reasons for the contention that the notion of universal life, or life-in-general, if by that be meant an actually existent reality, is a contradiction in terms—just an instance of that illegitimate hypostatizing of an abstraction against which, as exemplified in other systems of philosophy, M. Bergson has argued with so much power and cogency. I must here, however, content myself with pointing out that the analogy between Cosmic Life and life as we have been considering it completely breaks down. M. Bergson does not, of course, suggest for a moment that a finite individual life itself produces the material environment in the midst of which its life is lived. His whole account of life upon this planet is based upon the pre-supposition that the material conditions of life are as real and as primordial as the vital impulse is real and primordial. But the moment the advance is made to the conception of Cosmic Life, the situation is entirely changed. Instead of burrowing its way through a more or less refractory matter, the Cosmic Life is supposed somehow to throw out, or to call forth, from the depths of its own being just that without which terrestrial life could not be lived at all; instead of the biological conception of the concrete adaptation of life to material conditions, the bare abstract notion is presented of an inverse movement, unaccountably generated by the Cosmic Life, and which is forthwith identified with material nature. Consciousness, intelligence, reason, instinct—all these accrue to terrestrial life in virtue of its having to traverse matter, to entice it to organisation, and to make of it, in itself the seat of necessity, an instrument of liberty. When, however, life is thought of as an ultimate Cosmic Life, it becomes devoid of content; it loses just the specific, the differentiating, features that give meaning and significance to life as manifested in particular concrete individuals. And to ascribe to Cosmic Life, as thus presented, the characteristic of creativeness seems to me to be doing little else than hiding its nakedness through help of a phrase which in this connection baffles all attempt at explanation. I believe, then, there is reason for saying that this bold speculative idea, notwithstanding its attractiveness, will in truth prove to be far less helpful to the religious mind than the less ambitious conception of which I have been speaking.

The second conception to which I wish to allude is that of free creativeness as contrasted with the notion of a final end or purpose which the immense multiplicity of processes—natural, mental, spiritual—in the universe are supposed to be engaged in bringing gradually to realisation. Theologians, with one notable exception, have been practically unanimous, so far as I have been able to gauge their utterances, in condemning Bergson's position as, in this respect, antithetical to the Christian idea of God and of God's relation to the world. Mr. Balfour, a very earnest and acute student of the foundations of theological belief, has probably expressed, in his concise and pregnant way, a difficulty which has been widely and prevalently felt. "Creation, freedom, will—these, doubtless," says Mr. Balfour, "are great things; but we cannot lastingly admire them unless we know their drift. We cannot rest satisfied with what differs so little from the laphazard; joy is no fitting consequent of efforts that are so nearly aimless. If values are to be taken into account, it is surely better to invoke God with a purpose, than supra-consciousness with none." Understood literally, I am afraid it must be confessed, some of Bergson's language is exposed to this sort of criticism. For not seldom he writes as though the alternative of applying to reality as a whole the notion of final causality were the application to it of the notion of mere chance or contingency. I do not think, however, that such is, in truth, Bergson's intention, but that he is rather concerned to make clear that these alternatives are not exhaustive of the possibilities of reality. Unless I am grievously mistaken, his objection to the ordinary conception of End or Purpose is that it is altogether too meagre, too poor, too anthropomorphic, a category by which to interpret the vast and intricate course of evolution in its entirety. It does not follow that the universe, in its multitudinous modes of working, is aimless and meaningless, because to speak of one end or meaning to which each of these is subordinate turns out to be contradictory. It does not follow that the universe may not be teeming with aims and meanings, even though the attempt to bring them all under a single or collective end should evince itself as doomed to failure.

The idea of a definite scheme, a definite plan, of cosmic development, mapped out in detail from the beginning, the idea of "one far off divine event to which the whole creation moves," is full of embarrassments, and I doubt whether theologians have sufficiently realised the perplexities to which it leads. God, declared T. H. Green, "is all which the human spirit is capable of becoming." What object is, then, to be gained by the toils and labours of countless generations of men if everything of worth or value thus to be attained is already realised in the being of the supreme mind? Why the prodigious expenditure of struggle and effort and spiritual energy, of which the history of mankind is the record, if it can result in nothing but what is, and has always been, present in the universe without it? We have here, in truth, a recurrence of the old difficulty of the relation of the universal to the particular. The idea of the

good-in-general, though useful as a concept, becomes paradoxical when it is taken to denote an actually existent fact. M. Bergson presses, and I think rightly, against the popular notion of a pre-arranged programme of cosmic development, that it is, after all, the notion of mechanism over again. Only the mechanism is inverted mechanism—the pull of the future is substituted for the push of the past, and the course of life and human history is prescribed by the ready-made goal it has to reach no less inevitably than by the original collocation of atoms from which, in accordance with materialism, it took its start. There is, indeed, in that case a *fatalité* that “shapes our ends, rough-hew them how we will.” Father Tyrrell, of whom I was thinking a moment ago, in what was, I believe, the last article he wrote before his death—and a most striking article it was, entitled “The Divine Fecundity”—showed himself to be fully alive to the force of these considerations. To suppose that God is working out some ultimate end by means of the myriad centres of life in the world would be, he argued, to suppose that they were not ends in themselves and that God was reduced to human dependency and poverty. And in weighty words, the warning is given that men may mistakenly come to care more for universal aims and causes than for the individuals in whose behalf they are taken up; more for the Sabbath than for man; more for the temple than for Him who dwells in it. However this may be, certain it is that individualities can only be reared where it is possible for each of them to work out, in a real sense, his own salvation, and that there cannot be at once individual freedom and a precise pattern of what each of us is destined to become at the successive stages of our onward growth.

Tennyson was for once, I venture to think, sadly deceived when nature seemed to him to be so careful of the type, and so careless of the single life. One of the great lessons, perhaps the greatest, which Bergson has taught us is that individuality is the supreme care of nature, and that for sameness, rigidity, repetition, she has, in comparison, but little concern. Nature like art aims at what is individual, at what is unique, at what will never again recur. And if God be verily the Father of spirits, an individual personality as they are individual personalities, then we may be assured that He would not wreck the possibility of their standing to Him in the relationship of children by turning them into puppets, nor, for the sake of His foreknowledge, sacrifice them as means to some far-off universal and impersonal end. Then the conditions of the evolution of human life must be such that a divine message for each one of us is this, “Thou mak’st the heaven thou hop’st indeed thy home.”

BERGSON.

BY THE REV. L. P. JACKS, M.A.

IN a lecture delivered in this city less than a year ago M. Bergson spoke the following words—

“What are we? What are we doing here? Whence do we come and whither

do we go? These are vital questions. . . The future belongs to a philosophy which, no longer returning to these questions a self-styled ‘final’ solution, to be replaced by other solutions claiming equal finality, will be gradually perfectible, open to corrections, retouchings, and unlimited simplifications; a philosophy that will no longer pretend to have reached a solution of mathematical certainty, but will be content with a sufficiently high degree of probability.”

I believe that the members of this Conference will find a familiar ring in these words. They repudiate the spirit of dogmatism, introducing M. Bergson as one who does not profess to be infallible, nor claim to have reached a final solution of the mysteries of Life. If we are in quest of a philosopher who presents answers of mathematical certainty to all the Riddles of the Sphinx, it is not in Bergson that we shall find satisfaction. If, on the other hand, we neither expect him to be infallible, nor ask him to make us feel that we are infallible ourselves, and are content with Bishop Butler to take “probability” as the guide of life, then it is possible that Bergson may help us. He may help us even though he fails to provide our thought with a rock on which it can stand. For the characteristic attitude of thought is not that of standing immovable upon a rock. Thought lives by movement and its deepest needs are for air and light.

The last findings of Bergsonism do not admit of mathematically certain proof. They are truths of Intuition, whose nature it is to overflow the forms of thought and of language, so that any attempt to reproduce them in precise formulæ will distort and misrepresent them. They may be verbally indicated, but they cannot be verbally reproduced. The life of the spirit is arrested by the very act of defining it; and, being arrested, it is no longer life, but death. Our formulæ, says Bergson, “are like dead leaves floating on the surface of a pond.”

This result will appear to many persons as the breakdown of philosophy. Does it not end in the confession that there is no such thing as final certainty?

Well, all depends on what you mean by certainty; and I need hardly remind you that this matter leaves room for a pretty wide difference of opinion. I will not attempt an answer to Pilate’s question; I would merely ask you to make sure of your own standard of Truth before judging of Bergson’s philosophy. When you speak of Truth are you thinking of Mathematics? Is that, and that only, to be called true which is susceptible of exact statement and irrefragable proof? Then Bergsonism is not for you. Or do you admit that there is another sort of certainty, perhaps a higher and surer kind, exemplified, let us say, by your belief in the loyalty of your best friend, a thing which you could hardly prove, but on the truth of which you would be willing at any moment to stake your life? In this case you will hesitate before saying that Bergsonism has broken down. For the last findings of Bergson’s philosophy belong to the same class as our belief in the loyalty of our friends, or, I would add, in our personal identity. “The beliefs to which we most strongly adhere are those of which

we should find it most difficult to give an account, and the reasons by which we justify them are seldom those which led us to adopt them.” These are Bergson’s words. Do they imply a standard of truth you are prepared to adopt? If not, let me repeat once more, Bergson will give you no satisfaction.

Philosophy, we are told, is, like poetry, “a criticism of Life.” But the philosophers who criticise life are not allowed to have things all their own way. Life has a habit of turning round and criticising philosophy. And philosophy, far from suffering under this criticism, makes her richest gains by attending to the reactions which her teachings provoke from the living spirit of mankind. No doubt, there are thinkers who have played the part of intellectual pontiffs, claiming to legislate for the mind of man, and presenting their message as a privileged *monologue*, to which no reply was becoming or even possible; and on the fringe of every great system you will always find a few imitators who assume the pontifical air and demand a silent receptivity from the world. But the great masters have another manner, and produce a different effect. It is one of the marks of a fruitful system of thought that it invites humanity to *answer*, and runs its course as a *dialogue* between the soul of the master and the ever-changing spirit of the world. Think how the teaching of Plato goes on reverberating down the centuries, awaking fresh echoes in the mind of every age. How rich and fruitful those answers have been! When Wordsworth wrote his Ode to Immortality he was calling back to Plato across the gulf of the ages. And may we not say of all the greatest teachers that the value of their message lies less in what they taught and more in what the world has learnt from their teaching. The two things are by no means the same. What the philosopher says to us is one thing; what we answer back is another; and philosophy wins her greatest triumph when by the wisdom of her appeal she evokes a yet wiser response. We can ask nothing higher of any thinker than that he should unseal the fountains of original insight within ourselves; and the surest proof that he has justly criticised life is that he has provoked life to criticise him. On the other hand, nothing is more fatal to philosophy than pontifical conclusiveness. Scanty, indeed, is the fruit of that thinking which covers the ground with final conclusions before the answering mind arrives on the scene; whose meaning is exhausted when we have read the books in which it is written; whose message makes no room for the free reaction of the human spirit. Such thinkers leave no spiritual posterity behind them. A few imitators, a few repetitions—and then the inevitable *cul de sac*. Think of the Deists of the eighteenth century! How ingenious were the proofs that some of them gave of the existence of God! And apparently how conclusive! But to-day the stream is dried up and the thirsty will never drink there any more.

Now Bergson, if I rightly understand him, must be classed with those philosophers who, like Plato, and perhaps like Spinoza, stimulate and encourage their

disciples to win their deepest insight for themselves. The deepest knowledge of all, the knowledge which bears the issues of life and of death, is not the kind of thing that philosophers can first excogitate in their studies and then place on the public market. It is an original insight of the soul, and its value lies in its originality. The truth for each one of us is what we see for ourselves, and not what is seen for us by somebody else. It is because he perceives this that Bergson makes no pretence of closing the great questions of the soul with a final answer. His effort is rather to open them and to put them in the place where they will answer themselves. Unlike the Agnostic, who would drive those questions out, as beyond the circle of our knowledge; Bergson would drive them in, and even deeper in, until at last they come to rest in the luminous silence of Intuition. This, I take it, is the meaning of the motto from Plotinus which Bergson authorised his English translator to prefix to one of his works:—

"If a man were to inquire of Nature the reason of her creative activity and she were willing to give ear and answer, she would say: 'Ask me not, but understand in silence, even as I am silent and am not wont to speak.'"

There is no denying that in all this Bergson runs counter to what men in general expect of philosophers. What is philosophy for, we ask, if not to answer our questions? That surely is what most philosophers have tried to do. The dominant tendency has always been towards system, towards articulateness, towards precise formulæ. The object is to find a correct expression of Reality, couched in the language of the intellect. But Bergson reverses all this. What he seeks is not a *correct expression*, but a *deep impression* of the Real. Instead of leading us outward into finer articulations of thought and expression, he leads inward, retracing his steps through such articulations as already exist, until we reach at last the inarticulate birthplace of knowledge. Were it not for the misleading associations of the term, I should not hesitate to say that Bergson is, essentially, a *spiritual impressionist*. It was said of Turner, the artist, that he saw Nature not *with* his eyes, but *through* them. And of Bergson it might be said that the whole effort of his philosophy is to see *through* the forms which intellect imposes on our thought in order that we may grasp the Reality which lies beneath them. The intellect, he tells us, has no speculative competence. It is the working engine of our active life, a mighty engine, indeed, and destined to grow mightier as the ages pass. But turn it to speculative uses, ask it to tell you what Life is, what the Reality is, what *you* are, and it will only lead you on and on for ever through an endless dance of contradictions. The Intellect is the faithful servant of the mind, but we have made it the Master. Hence the chaos of our philosophical systems; a chaos which can only grow worse until we have learnt to see not *with* our intellect but *through* it. Life cannot be imprisoned in a formula; but, even if it could, we should understand life no better than we do: Reality cannot be expressed in a system; but even if it could we should be no nearer to Reality than we are. What

insight needs is not a fuller system nor an exacter formula; but rather that we should, at moments, turn our eyes away from systems and formulæ, which, so far from helping, are precisely what prevent us from receiving that deep impression of Reality and of Life.

Yet Bergson's Philosophy is far from being a short cut or a primrose path to Truth. I know of no philosophical discipline so severe as that upon which Bergson invites us to engage. I know of none which involves such painful reversals of deep-set mental habits. I know of none which calls upon the student to burn so many cherished idols, and abandon so many time-honoured illusions. Bergson turns our intellect inside out, and the late Father Tyrrell was not far wrong when he said that in order to understand him we need a new sort of mind.

What is our consciousness? What is mind? Surely, we think, it is some process of observing and registering what goes on in the world. Things happen, and we see them; things turn up, and we observe them; things are there, and our minds register their presence. Our minds are the watchers, the spectators; and the world is the moving show which we watch. First the event: then the mental register of the event: first the thing, then the conscious copy in the mind. But, if Bergson is right, all this is wrong. Our consciousness, says Bergson, is simply the dawning of our actions. To be conscious means not that you have just seen something, but that you are just going to do something. It is, if one may say so, the trembling of the soul into activity. It does not register what happened *last*, but foreshadows what may happen *next*, and chooses from among the host of dawning actions that one which shall be acted to the full. This is why the mind is essentially free. Were it the function of consciousness merely to register what happened last, it is obvious that our minds would have no freedom; they would be tied to the tail of the world process: it would go on before, and mind would dally attendance in the rear. But Bergson reverses this order. It is mind that steers the way and the system of natural necessity streams out behind it like the wake of a ship.

I may say, in passing, that this last point—Bergson's general doctrine of consciousness—is especially important in its bearing on the philosophy of religion. It shows us what religion may, and what it may not, expect from Bergson. If there are any who expect the philosopher to produce an argument which will force all rational minds to believe in God, as Euclid forces us to accept the properties of a triangle, so that at last mankind will have no alternative but to believe in Him in the same way as they have no alternative but to confess that Euclid is true, and couldn't believe otherwise even if they were to try—if this is what we expect from the philosopher, we shall find in Bergson's teaching little else than a stumbling block of offence. Not only does he fail to produce any such proof, but his whole method involves that such proofs applied to such matters are from the nature of the case impossible. On the other hand, if there are any for whom

religion means essentially an act of *choice*, an act which can never be *forced* upon the soul by logic, by philosophy or by anything else; if there are any for whom belief in God is only another name for the soul's free choice of the Highest, a choice made in presence of an alternative which permits us to choose something lower, a choice which *can* be refused by rational beings who will to refuse it—if, in short, there are any who carry their faith in Freedom into the very Holy of Holies, and hold that faith itself is *free*—then I say such persons, far from finding offence in Bergson, will feel themselves encouraged and supported by the atmosphere of the thought. For Bergson teaches that the very life of the mind, of consciousness, of spirit, is the activity of *choosing*; whence it would follow that if religion is to be an act of spirit, it must be, fundamentally, an act of *free choice*.

If Bergson disappoints us by presenting no cut-and-dried answers to the questions we are continually asking; if that stiff backbone of doctrine, which we expect philosophers to provide, is not forthcoming, we may at all events be grateful to him for allowing us some spiritual independence, and especially for helping us to emerge from the dark night of *mechanical thinking*. Mechanical thinking is the enemy against which Bergson turns the sharpest edge of his sword. He believes that mechanical thinking has invaded and captured the central fortress of philosophy; he shows us that unconsciously we are all its victims; and he has aroused no little wrath in high places by affirming that certain great philosophers who set out to deliver us from mechanism, have ended by themselves becoming its devoted slaves.

"To philosophise," said Novalis, "is to *vivify*." It is an admirable definition, and I am glad to see that the distinguished teacher of philosophy in Birmingham University has quoted it with approval. "To philosophise is to vivify"—to intensify our life, to enrich our experience, to fill all thinking and all objects of all thought with new and abiding interest. But mechanical thinking, whether it talks of matter and force, or whether it turns existence into a clockwork of categories, can hardly be said to *vivify* anything. To mechanise the world is to deaden it; and to think of oneself as a cog on its wheels, or as a necessary moment in its eternal process, is certainly not an animating experience. It may conceivably be true that all events in this universe, from the birth of starry systems to the last quiver of a shaking leaf, do but rehearse a programme inexorably drawn up and determined before the worlds began; but if anyone asserts that either the world or his own life is *vivified* by such a conception, I have to confess that I do not know what he means.

Now, whatever be the deficiencies of Bergson's thought in other respects, it answers well to the test of Novalis. No one can read Creative Evolution, however critically, without feeling a stirring and a shaking among the dry bones of his thought. One error, at all events, has been effectually destroyed by that book—the error of looking on Nature as of a factory where standardised patterns are turned out by

the gross. We are in the studio of the great Artist surrounded by the mighty works which declare her triumphs, and also by many a token of arrested effort and abandoned hope and heroic endeavour that has come to nought. And as we watch her at work we read the story of our own lives and feel ourselves fellow workers in her labour, fellow sufferers in her tragedy, free with her freedom, sharers in her creativeness, and heirs, with her, to perpetual newness of life.

What then, in sum, is the service which Bergson may be said to have rendered directly to Religion, or if you will, to Faith? The utmost that can be claimed for him in the way of direct service is that his philosophy brings us to the point at which spiritual insight begins. He does not exhaust the findings of the Spirit in advance of its own discoveries; at most he indicates them by such words as Freedom, Creation, Life. He does not provide a full answer to the questions, What am I? Whence am I come? Whither am I going? but contents himself with leading us to a point of vision from which we may look hopefully for the beginnings of an answer in the depths of consciousness. That, I think, is all that can be claimed by way of direct service to theology. But to have done so much, if he has really done it, is to have done a great deal. To convince us that there is a vision to see may be a greater service than to see the vision on our behalf, or to articulate its findings before we have learned to open our own eyes. It is precisely this opening of the eyes that constitutes the great difficulty for religious thought. Once get the spirit to open its eyes and we need not be over anxious to inform it what there is to be seen. It will see for itself. Bergson's philosophy is a potent eye-opener.

So much then for direct service. But what shall we say of the service that is indirect? This, I think, may possibly be found the more important of the two. We have to consider what the effect on the mind and temper of the age is likely to be if Bergson's teachings should increase their influence, and become widespread not merely among professional philosophers but in the world at large. How is such a spread of Bergson's ideas likely to affect the general attitude towards religion? Will it dispose men to listen with greater or with less favour to the kind of religious message which this Conference would approve? We all know what happened when Herbert Spencer's Philosophy took hold of the popular mind. Spencer's philosophy, in spite of some great merits, can hardly be said to have made things easy, for the religious teacher. On the whole it seems to have hardened the hearts of men against him and his work. Will Bergson's philosophy do the same? Or will it do the opposite?

One thing seems pretty clear. I think we may take it as certain that Bergson's philosophy will become widely influential. It is so already; and it will become more so. Whatever the professional philosophers may be saying about Bergson, and I am sure that much of their criticism is just and necessary, there can be no doubt that Bergson has shot his arrow over their heads and hit the target of the general

mind. People who ordinarily turn a deaf ear to philosophers, or even treat their discussions with contempt, have been wakened up by Bergson to a respectful interest in metaphysics and to a profound curiosity about the mysteries of their own being. How is all that going to work out from the point of view of this Conference? On the whole I believe it will work out well.

Suppose first, then, that men in general should follow Bergson in believing that Intuition, and not Intellect, is the organ of spiritual discernment. The effect of this I imagine would be to make the mind of the age more open-yed, more receptive of new impressions, more alive on the side of the spiritual imagination. In regard to all that concerns the nature of man and his destiny there would be less intellectual cocksureness than there is at present. The number of superior persons would diminish. The word of the spirit would be less impeded by obstinate foregone conclusions. Dogmatis would become more difficult for everybody. Bergson's teaching, unless I am mistaken, tends towards wonder, towards a deepened sense of the mystery of one's own being, towards intellectual humility in presence of the marvellous works of God. What it loses on the side of finality it gains on the side of expectation. If, on the one hand, there is nothing in Bergson which compels religion to come in, thereby taking the Kingdom of Heaven by force, on the other there is certainly nothing which compels religion to go out. The doctrine of Intuition leaves the spirit free to assimilate whatsoever its fullest life requires. Its general acceptance would place the prophet in presence of a teachable audience. That is surely something to the good. If it is not all that we usually ask of philosophers it is certainly a great deal more than we usually get.

Suppose, in the next place, that our age begins to look favourably on the doctrine that Life wherever it is found is a continuous creation, and the rehearsal of a programme. One result of that would be, I imagine, that people would begin to read their Bibles more sympathetically. They would understand better what St. Paul meant when he said that in Christ neither circumcision nor uncircumcision availeth anything, *but a new creation*. They would be nearer to the writer of the 139th Psalm. They would recover some of that wholesome astonishment which men felt when they first listened to the words of Christ. I do not mean, of course, that there is a point to point correspondence between the underlying doctrines of the Bible and Bergson's Creative Evolution. I only mean that in the atmosphere of *Creative Evolution* one can read the great utterances of Hebrew Religion without feeling that the Bible is a foreign book and the God of the Bible an old-fashioned Personage. People who have been influenced by this aspect of Bergson will not smile incredulously when you talk to them of the Living God. They will listen with more intelligence and with more emotion when you read to them the parable of the Ten Virgins or the Great Assize; and they will start to attention when you bid them

"Watch; for in an hour that ye wot not of, the Son of Man cometh."

On the whole, then, we may conclude as follows:—Bergson's doctrine will prove intensely disappointing to all religious teachers who expect philosophy to provide them with the fixed outline and ground-plan of their message, or to precipitate the essence of theology into an impregnable core of truth, capable of being neatly packed within the four corners of a sentence. Those, on the other hand, who are content with philosophy if it provides them with a favourable atmosphere, and with a soil which is likely to respond to their cultivation, will see a promising sign in the growing influence of Bergson on the mind of their age. Both parties may say with perfect truth that Bergson is inconclusive; that in spite of all he can tell us of Freedom, of Life, of Creative Evolution, he leaves us still in presence of the essential mystery of our being. But do you know of any philosophy of which it can be honestly claimed that it eliminates that mystery? I do not. There are some philosophies, like the Agnostics', which leave the mystery standing there as something dead and foreign to our own spirits, and all we can do with it is to leave it alone. There are others like Bergson's which make the mystery in Nature essentially akin to the living mystery of our own being, so that deep can answer unto deep. That is the only difference so far as mystery is concerned, and unless I am mistaken, it is a difference in favour of Bergson. Again, it may be said that serious danger would arise if Bergson's intense and sweeping doctrine of Freedom were widely accepted by the mind of the age. Again I agree. But again I ask, do you know of any philosophy which is not dangerous—which does not contain something which weak men can convert into their own weakness, or which blind men can convert into their own darkness, or which self-righteous men can convert into their own pride. I do not.

"Be it unto thee even as thou wilt" are words which apply even to the profoundest truths of philosophy. There is no such thing as securing truth against abuse, and the deepest truth is always the most susceptible of perversion. Safety is no criterion by which to judge the value of a philosopher's work. And even if it were, Bergson, I imagine, would stand the test as well as any other. Whatever dangers may attend his teaching they are less to be feared than the spirit of dogmatism, than intellectual self-satisfaction, than the idolatrous worship of formulæ and phrases. These are the dangers that beset many systems of philosophy, and from such dangers Bergson's teaching is singularly free.

CHRISTIANITY AND THE MORAL IDEAL.

BY CANON A. L. LILLEY.

I FEEL that I owe you an apology in asking you to discuss a subject on which probably everything that needs saying has already been said a thousand times.

Yet it is just such subjects, and often the most obvious aspects of them, that we need from time to time to think anew. Life does not stand still even if thought may be tempted to do so. And if thought has any regulative value for life, which, in spite of Bergson's brilliant speculations as to the nature and function of intelligence, I must still venture to believe, the arrest of thought must mean the abandonment of life to its own unregulated and dispersive impulses.

But, indeed, I ought not to speak, except in a very limited sense, of an arrest of thought on the subject which we are about to consider. It is rather from a confusion of thought than from its arrest that we are suffering just now. And that confusion arises, as perhaps such confusion always does, from contradictory tendencies in life itself. On the one hand life is characterised to-day by a feverish and multiform activity. A mere unsifted lust of action drives us on. We have tapped elemental sources of power which give us the mastery of the material world. Humanity is like a conquering army engaged in sacking a captured city. For the moment it has forgotten its purpose as an army. It is not troubled by a thought of the general plan of campaign. Its ultimate objective is lost sight of, and even the conviction that it has one temporarily suppressed. The forces even of the material universe were once things of dread by which man's spirit was cowed and repressed. Now they have become its playthings or its familiar slaves. We live in a world of the Arabian Nights, and command its geni at our will. Activity is no longer an effort but an impulse, no longer an occasional intensity of effort towards a best deliberately chosen, but a universal movement of impulse towards the unlimited guerdon of chance.

And the reflection of this Dionysiac rage of life in the mirror of thought is a humanity universally possessed by a mere will-to-live, or arbitrarily selected by a will-to-power, or identified with a forward push of life for which every moment of its succession is an authentic "becoming." Whether it is Schopenhauer, or Nietzsche, or Bergson who reads the riddle of existence, they all read it in the same sense, influenced, we feel, by the characteristic aspect of contemporary life.

But there is another aspect of that life, the complement and consequence of its anarchic activity. It is the clamorous demand for order, for a new constitution of society. On the fact of this demand, and on its universality as a fact throughout the civilisation which has been stirred by the new consciousness of power, it is unnecessary to insist. But it may be worth while to analyse its character, and especially to elicit those elements of its character of which it may be itself unconscious. That the demand for a reconstitution of society is in the main consciously motivated by a sincere desire for juster relations between men in society need not, and will not by any generous mind, be denied. Indeed, it is not only this desire, but the expectation to which it points on that witnesses to the undiluted idealism of this movement. For that expectation is that a reconstituted society will make better men, that a new scheme of human association will morally

improve all the partners. Now there is some justification for such a hope. The chief evil of an anarchic society is just that it is not a society, that within it the inspiring sense of partnership does not exist. But wherever terms of partnership exist, however consciously arranged, there, too, there will be the inspiration of a moralising sense of partnership. Society is always in some sense a moral fact, just because it cannot help being a moral discipline. And so every improvement in the terms of association, every added security for the justice of human relations, is of itself a certain deepening of the effective moral discipline which society exercises over its members. Yet the limits of such discipline are apparent. And the danger is that it may be altogether neutralised by the artificial arrangements which society may make for its own improvement. It will be neutralised if those arrangements tend in any way to retard or rebuke the development of individual power. The risks of such development are risks which society must always be prepared to take in the interests of its own moral welfare and growth. Now the fact that modern socialism is largely a revolt, an idealistic and righteous revolt, against the widespread abuse of the modern sense and opportunities of power, has made it to some extent, and without its full realisation of the fact, suspicious of power as power. It no doubt thinks it is aiming at the release of further power, at the release of power which is now artificially repressed, at economising power, and checking its present intolerable waste. And if I did not believe that the total movement, which in all its aspects is subsumed under the common name of Socialism, were indeed likely in the long run to secure these results, I could not maintain that close sympathy with it which in fact I have. Yet it may well be doubted whether the actual concrete proposals of Socialism for the reconstitution of society would not, if uncorrected by later experience, tend to the gradual lowering of the quality of individual power on which all real morality depends. What at any rate seems to me to be not at all open to doubt is that those proposals have been motivated by a certain jealousy of power which in the circumstances of the time was perfectly natural, but which at the same time betrays a want of perception of the vital value and function of power.

Whatever truth there may be in this analysis of the contradictory tendencies in contemporary life, it has been undertaken solely with the view of accounting for an undoubted confusion in what we mean to-day by the moral ideal. Putting it broadly, for one set of people the moral ideal is to be sought in a regenerated human society. Such a society would of itself have the power of making good men, or at least the greatest possible number of good men. The moral ideal, whence-soever it comes, can best be preserved by being woven into a network of human relations which will almost automatically preserve and utilise the good, or at least the socially capable, through whose meshes the bad, or at least the socially incapable, will inevitably disappear. It sounds like an attempt to improve on the parable of the draw-net. For in this kingdom of heaven

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there will be no need of the end of the world, or of the angels, or of the furnace of fire. The judgment will be more immediate. But will it be as just? Will adaptability to the best possible social structure of a moment necessarily be an authentic criterion of the greatest values to the society even at that moment, to say nothing of higher values still, of values only to be measured by the effect of a life upon the completed spiritual structure of society, by its impress upon eternity? It is true that the moral ideal would be most fully revealed in the completed structure of relations achieved by and corresponding to the activity of perfected spirits. For each joint of that structure would itself be a perfect activity of spirit, and only in the articulation of the whole would the full power of spiritual activity be disclosed. That is, indeed, the kingdom of God. But to be deceived into supposing that there is any ground for a comparison between this kingdom and a mere framework of relations devised by even the most righteous aspiration of a moment in time is not to exalt the moral ideal, but to run a very great practical danger of suppressing it altogether.

At the other extreme the moral ideal is being sought to-day in the principle of individuality itself, in what is felt to be most constitutive in individuality. Now the principle of individuality is evidently that which will make the individual most an individual, that which will make him most independent of other individuals, or, where he cannot be so independent, will make him most easily master on his own terms of such services as they can render to him. The moral ideal will then ultimately be found in the superman, in the man who has transcended as far as possible all the relations by which men are customarily bound together on the common human levels, who has forced those relations where he cannot escape them into the obedient servitors of his superhuman will. The moral ideal thus lies beyond good and evil which belong to the merely human level. It consists in the unlimited development of a will to power, of a will which seeks the ultimate joy of absolute freedom, of the victory over all restraint. Perhaps you will agree with me that the supreme value of the Nietzschean ethic is that it is the *reductio ad absurdum* of the attempt to find the moral ideal in the principle of naked individuality, or to justify ethics at all in a world made up of bare individuals. The moral ideal of Nietzsche is the ultimate logic of Luther abstracted from his religion, as the moral ideal of Socialism is the ultimate logic of the Catholic Church emptied of its religion.

But it is the religion that makes all the difference. It is the religion both of Luther and of the Catholic Church that makes it possible for both of them to witness fruitfully to contrasted aspects of our human experience. It is the absence of religion, of specifically religious feeling, both in Nietzsche and in Socialism that enables them, or, rather, forces them, to treat these contrasted aspects as logically exclusive each of the other, to deny the one when they would affirm the other. Of course neither Nietzsche nor Socialism is strictly logical. The deep fountain of pity in

Nietzsche's nature drew him near in detail to a humanity he despised in the bulk. And as for Socialism, I have already admitted that it at least thinks that the liberation of individual power is one of its aims. I have admitted, too, that I look forward with confidence to that as one of its chief results. But that will come about only because it is a great human movement, and will be forced of necessity on its forward march out of its own narrow logic. It will come about because Socialism is already more religious than it knows, and will become more and more religious.

And, of course, apart altogether from religion, life itself never yields for a moment to the purely logical dilemma. It itself is the continual transcendence in a higher synthesis of the antinomy of society and individual. There is no real danger of human society ever becoming the society of the ant-heap or the beehive. That is to say, there is no danger of its ever becoming the ideal society, *quâ* society. That distinction will always be reserved for the ant-heap or the beehive. It is there alone that, as Bergson himself points out, the instinct which animates the individual member of the society coincides with the work of organisation. There alone the individual is as exclusively a function of the society as the cell in a human body is of the complete bodily organism. It is merely misleading to use these even as remote analogies for human society.

But if life is the continual synthesis of the antinomy of society and individual, religion is the very principle of the synthesis. It is just this fact which constitutes the eternal truth and necessity of religion. In and by religion the society and the individual become really one. And in Christianity the principle of that identity, reached through a transcendence of the contrasted terms, is most fully revealed. That, again, is the most convincing evidence of its supremacy in the sphere of religion.

Let us see, then, how for religion, and especially for Christianity, man becomes both personal and social, and becomes both in the same act. As a principle of this unification religion will best demonstrate its power in a concrete revelation of the completely personal, which is also the completely social. Now the Christ of Christian faith is just such a revelation. It is primarily as a personal actor in the world's affairs that Christ becomes an object of our faith. Not only to those who companied with him during his life on earth was that life, in all its vicissitudes, the real and the sole occasion of their faith in him; but also to us of to-day that faith would not be possible, in all its depth and amplitude, apart from the record we possess in the Synoptic Gospels. And when that faith, in turn, begins, as it were, to reconstruct that life under the species of eternity, it is still driven of necessity to conceive its supramundane activity as an expression of the very same personal will. The individual Jesus not only becomes the personal Christ, he proceeds from a personal principle which was already the Christ. "Being in the form of God, he counted it not a prize to be on an equality with God, but emptied himself,

taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the Cross." Here the whole drama is personal. For, however inadequate the imagery to the fact it would indicate, it is felt by a true instinct that that fact, the fact of personality, has its roots not in time, but in eternity, not in the order of nature, but in the order of spirit. It is felt that personality is an impulse from God, and must, therefore, find its satisfaction in God. Within the limits of the individual life a personality can be formed which feels back to its origin in the Divine purpose, and works forward to a communion and a co-operation with all the Divine purposes. And the peculiar content of Christian faith is that such a personal life, whose mere individuality is presented to us in the Synoptic Gospels, did, and does, eternally co-operate with the redemptive purpose of God by which human spirits are being wrought into an eternal and perfect order of spirit. But that personal redemptive power, in order to be effectual, must be immanent in each spirit, must have gained a right of entry to each spirit, must be the power which that spirit needs in order to become completely itself. Thus the ideal society, in which all actual societies must be fulfilled, is an order of spirits which interpenetrate one another in virtue of their perfected personality. That society is the Holy Catholic Church of the Christian Creeds, of which the visible Church (*i.e.*, the actual Christian societies) is the Sacrament, at once the symbol and the instrument.

Now how does this sublime act of faith correspond to prosaic fact? Well, there seems to be nothing more certain than that the living process by which individuality becomes completed personality is one which carries the individual as a veritable living agent and centre of action beyond himself. This super-individual character of personality hardly needs to be dwelt upon. But what is of far greater importance is the growing deepening, enrichment, purification, and unification of the elements of individuality which the formation of any personality that seems to us true and worthy involves. This condition of the growth of personality is best expressed by saying that every act of the personality, every moral act, is an end in itself, that it has something of an eternal character. In the world of personality, the moral world, there is no room for a value-distinction between means and ends. Every means to a moral end must be of itself a moral end, having a like eternal value. The end in the moral order will never justify the means. Now, it is just by this deepening of the moral life that personality, while becoming more itself, is able to enter the more fully as a life-giving spirit into that which is not itself. Is not that a fact of history, and of the most ordinary observation? The morally great characters shape society, establish the growing order and harmony of spirit, far more in virtue of what they are than of what they do. Their consciousness hopes and schemes and activities for the future of society, their external action upon it, may be largely ineffectual,

while their spirit has already become an eternally constitutive element in its further growth. We may say that in the good man, and in proportion to his goodness, society is already given, at least in some one of its characteristic aspects. And the good man is the man who has penetrated through the elements of his individuality to the eternal purposes which those elements subserve, and in so doing has fused those elements together into a unity which is permanent through all its growth, which paradoxically achieves permanence in and through growth. He is the man who has found God. In him what the future needs is given already. Through him the future comes more nearly to what it ought to be. He is not merely a person. He is in some sense already society, the society which must come to be because he has been. That is the true measure, surely, of such lives as St. Paul's, or Augustine's, or Francis', or Luther's. Above all, that is the true measure of the life of Jesus Christ.

And if the life of the future society is in a sense forefelt by the great souls and prophesied in them, it, on the other hand, becomes the fulfilment of theirs. There is profound as well as daring insight in that saying of St. Paul's, that Christ is being gradually fulfilled in the Church. For society, as I have said, is a kingdom of spirits, of which each must receive, on its own terms, every living influence it does in fact receive. Hence, in proportion, as each member of the society becomes in his measure personal and contributes to it the uniqueness of his personality, there may certainly be deformation of the master-spirit, which was its supreme inspiration; but there will also be a further fulfilment of that spirit. So at least it is that all societies become false to the great spirits that founded them in proportion as their members become merely imitative and cease to live the spirit each out of his own sincerity.

Let me resume what I have said in a few words. The confusion that lies at the root of all our varying practical orientations to-day is a confusion as to the nature of the moral ideal. That confusion is still largely unconscious, but it is the inevitable result of our immensely increased opportunities of action. On the one hand, there are the various philosophies of will, whose ethical result is a justification and even glorification of mere force. On the other hand, there is the social reaction against these philosophies which has issued in a belief in social organisation as adequate to the production and maintenance of the moral life. Life itself cannot be permanently satisfied with either of these conceptions. It is itself at all times an effort to transcend the antithesis they present. Religion is the supreme principle and power of this instinctive effort of life. And Christianity, the revelation of the personal Christ, is the clearest manifestation of the religious principle and the fullest manifestation of religious power. For it insists on what the Johannine writings describe by the great inclusive name of love, the interpenetration of spirits, as the supreme category of life. And that is the reason of the supreme need and value of religion to life to-day.

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WHEN we are most pessimistic about the prospects of the Christian Church there is always one comforting reflection. It is that the politicians deem the Church still vital enough to be worthy of attack. We are further comforted when we see through the disguise and observe that the attack is really a somewhat primitive way of making love. What they want from the Church is her hand in pledged affiance. They require her to identify herself with their favourite crusades. The warriors of the tribe in their tired moments need consolation and sympathy. They make a raid upon the Church and would coax her with a club and drag her into their tent, where presumably they mean to live happily ever after.

So it is that wild woad-painted fighters like Mr. Lloyd George and Mr. Ramsay Macdonald have quite recently endeavoured to goad the Christian Church into a livelier and more lovable activity. It is a compliment to her power and to their need of her that some of these champions of social reform should charge her bitterly with a cowardly deference to wealth and with a selfish fear of poverty. At first sight it hardly seems generous that highly-placed statesmen in receipt of princely salaries should speak thus; or that politicians, who have just voted themselves £400 a year out of the pockets of the public, should taunt under-paid preachers with a terror of that penury which is their daily guest and inseparable companion. But we forgive the taunt because we know it is only a prehistoric way of "making eyes" or a barbaric method of caress.

It is, however, not surprising if some representatives of the Church are not altogether flattered by these amatory advances and remind their critics that what is needed is not so much to make our religion more political as to make their politics more religious. The Social Challenge to the Church is confronted by the Church's challenge to Society. This challenge, in turn, is not always as good-humoured and genial as it might be. Able ecclesiastics like Canon Hobhouse in his Bampton Lectures on "The Church and the World," and Dean Inge in "The Church and the Age," have exhibited a proud aloofness, a combative superiority and a disdain of democracy which many people essentially sympathetic with their point of view regard as regrettable and needlessly offensive. So it is that we find our discussion already full of heat and irritation, and it requires no small amount of self-discipline and moral restraint to preserve steadiness of outlook, amenity of temper, and moderation of statement.

Summoned to confer on proposals for social co-operation we are in danger of coming together not in a conciliatory or pacific mood, but already in battle array, each flaunting the flag of his own particular bias. It is, therefore, not gratuitous to solicit at the outset a kindlier approach, and beg those who listen to me to subdue and, if they can, forget their class loyalties and political allegiances and

consider the situation with freshness and sincerity of vision. It will be generally admitted that the condition of modern society is sufficiently grave and critical to make for seriousness of examination and sobriety of judgment. It is no time for inflammatory denunciations, or reactionary cynicisms. The pressure of our problems has become perilous. We feel that the crust of our civilisation, which protects us from the savagery of our primitive passions, is thin and tremulous. The fires beneath are generating terrific forces which must speedily find relief or blow up in destructive eruption. During the recent miners' strike some of us realised that its restraint was ominous and indicative of the solemn sense of imminent revolution. Quiet and unemotional men hating exaggeration and panic, felt it was a matter of "touch and go," and discussed in hushed and awed voices the possibilities of an overwhelming industrial catastrophe ending in appalling riots of the magnitude of civil war.

That particular crisis has happily passed away with only an underground rumbling, a rent here and there in the surface of things, and the hissing of a little steam. Like men after a momentary shock of earthquake, we once more affect to be at ease, but, short as are our memories, we cannot quite forget. The menace remains and may be gathering energy for a shattering outburst. Whether we like it or not, an organised democracy has emerged into power, and we must hasten not merely to "educate our masters," but to come to terms with them.

I am speaking to an audience of professed Christians and religious people. We accept in some form the supremacy and immortality of the Spiritual Life, our Sonship in God, our membership in Christ, our Brotherhood in the vast human family. I may therefore assume that we recognise that some measure of the democratic demand is reasonable and just. We are agreed that, so far as it can be ensured by social arrangement, a life that is humanly worth living ought to be made possible for all. We are agreed that no industry should be permitted to exist that necessarily degrades a man below that human level. A life humanly worth living is indeed not a fixed or static conception, and may be impossible of precise definition, but such a life, we feel, has a preferential claim on the products of labour, and is a first charge upon the resources of civilisation. To deny that is to sell the pass of Brotherhood, it is to deny Christ, to repudiate God, and to blaspheme against the Holy Ghost.

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beyond this. It claims an ever-increasing share of what are called "the good things of life," wherever found and however produced. Labour enters aggressively into the arena of economic controversy and seeks to curtail the luxuries of rent and interest, to reduce the salaries of directive ability, to annex a larger proportion of profits in the effort to increase the wages of the ordinary workman. This is a sphere of discussion in which our common agreement terminates, where we can debate endlessly of what seems morally fair, socially expedient and economically possible, where competitive individualism and "State interference" will continue to battle for the victory of their respective ideals.

Passing rapidly through this hotly contested territory, not without a faint odour of singeing, we find that democracy goes yet farther, and often speaks as if it could, out of the material resources of this life, construct for itself an Earthly Paradise. A specious form of Socialism is sometimes offered to us which represents itself as a human end and final goal; as if to realise some ideal arrangement, or system of ownership of the means of production, distribution, and exchange were to attain complete human redemption. I believe that this kind of pseudo-Socialism obtains very largely among the workers, and although repudiated by the best representatives of Socialism itself, yet it is this ill-conceived and damaging delusion that offers itself, and is often accepted as a substitute for Christianity. It is the chief, though not the sole, inspiration of contemporary attacks on the Church. Others, as we know, join from another quarter in the assault. At the very moment when Socialists are denouncing the Church for its apathy, Anti-Socialists, with equal ferocity, and even greater ignorance, are denouncing it for its activity, and are busily organising a League to protect the Christian pulpit from the invasion of preachers who are alleged to be champions of "Atheism, Robbery and Free-Love."

What, then, ought to be the attitude of the Church toward these swarming hosts of critics? Its powers of adjustment and adaptation are said to be supple and elastic, but it can hardly please them all.

May not we as Free Christians unite to-day in making one answer with resolute firmness? The Church must not become the toady of Toryism, or the lackey of Liberalism, or the serf of Socialism. She must live her own distinctive life, not merely in and through all politics, but also beyond and above all politics. She is inter-national and therefore more than and above the national life. She is not a mere organ of the State, not a department of society, but in idea, society, and fellowship itself at its point of perfect consummation. Nothing less than the utter and complete transfiguration of Mankind in a world-wide Catholicism can satisfy her ambition. That is not to be realised in a few centuries of history. In the meantime she is "the witness of divine things in all the world." She comes asking us to examine again the meaning of these conceptions that too thoughtlessly captivate us—Progress, betterment, reform, advancement, civilisation.

What, for example, are we to understand by that ambiguous and elusive word, Progress? Without attempting to be exact, may I define it provisionally as the increase of the inner and outer resources of life in terms of those essential values which the soul of man estimates as good. Progress so conceived makes much of our political struggle seem vanity. It recognises that our wants are not always, or even often, our needs. The coarse materialism and brutal mechanisation of life, the lust of sensual pleasure, the cancerous greed for riches, the cold-blooded cruelties of commerce, the devouring cannibalism of class upon class, the bewildering desolation of city life, the withdrawal from rural simplicities—these are "the good things of life" which characterise our age. Is it strange that there arises an increasing reaction against this social nightmare?—that men begin to ask what has become of those goods of the spirit which cannot be competed for? Of what avail is this pulling down of barns and building greater, while over the mortal brevity of our earthly life a voice is heard for ever sounding, "Thou fool, this night thy soul is required of thee." We see the human waste and wreckage; we feel the old agony of wounds which no prosperity can heal, and voids which no material fulness can ever fill. Accident, earthquake, fire, tempest, disease, death, still exact their toll of immitigable sorrows. What progress can compensate for human discords and alienated hearts? In the midst of the splendour of our arts, industries, sciences, do we not hear the steady drip of tears and the sob of breaking hearts. All that is human in us recoils; all that is religious in us cries out for redemption and deliverance.

"And could we live more near allied
To cloud and mountain, wind and tide,
Cast this unmeaning coil aside
And go forth free,
The world our goal, desire our guide
We might then see
Those master moments grow less rare,
And oftener feel that nameless air
Come rumouring from we know not where
And touch at whiles
Fantastic shores the fringes fair
Of fairy isles;
And hail the mystic bird that brings
News from the inner courts of things
The eternal courier dove whose wings
Are never furled;
And hear the bubbling of the springs
That feed the world."

No, progress is not increasing the pace or multiplying the complexities of things trivial in themselves, yet actually all too tyrannous. It is not acceleration or shallow activity, not the external accumulation of the conveniences which are our nuisances. It is not the speeding up of things but the deepening down and fertilisation of life; finding the profounder meanings, the more vital satisfactions, and immortal values of the spiritual life. It is not hurrying distractedly over the surface of the world, but digging the wells of joy and abiding in fruitful settlements and growing tender associations of place, of love, of fellowship. It is enriching and purifying the treasures of the heart out of which are the issues of life. It is the re-

fining of taste, the transforming of motive, the transfiguring of character, the dignifying of all existence. It is the Christianising of society rather than the socialising of Christianity. It is the sanctifying of the State into the Church rather than the secularising of the Church into a State.

Wordsworth made less "Progress" when all shod with steel he hissed along the polished ice in games confederate than when reclining back upon his heels he stopped short and paused to see the solitary cliffs wheel by him

"even as if the earth had rolled
With visible motion her diurnal round."

And our modern maniacs of speed flying faster and ever faster over the face of the globe are symptoms and types of a false progress which achieves folly; while religion is the simple walker through sequestered lades, assimilating the loveliness of what it sees, and sinking down into its richness and variety appropriates the vital stuff of reality with every breath.

The Church of Christ lives for this deeper and abiding progress, this enriching and strengthening of the inner life which proceeds moment by moment with increasing outer harmony and physical conquest. If it appears so haughtily impatient of the cheap illusions of our age as to be over-conservative and reactionary, yet its error may be on the right side. After all they are comparatively many who will concern themselves about the transient politics of time; but few and rare are the minds who consecrate themselves to the religion of Eternity. This consecration calls for concentration, and we must not be over-censorious if the Church sometimes seems too narrowly the organ not of our political enthusiasms but of eternal life in the midst of time. It is a good not a bad thing that the Church should represent the reaction against the superficial in the interests of the profound. Believe me, the hour of its opportunity is again at hand. Men are beginning to turn in upon themselves because they are disillusioned about the sources of true joy. They have sought pleasure from nerve and sense stimulants. Their power of response is exhausted and they have been baffled. Civilisation has once more tried the old weary pagan experiment in earth-happiness and failed. Culture and wealth, æstheticism and leisured ease have deceived us to the top of our bent. Travel and the seeing of many sights have not nourished our hearts. The soul's numbness and vacancy, and sense of dereliction remain. Even the uninspired millionaires are discovering that money cannot buy them a new digestion, or revive the murdered ideals of their romantic youth. Though the twentieth century has won a unique control over the external world and has subdued and wrenched every material thing to minister to its comfort, yet its real hunger is unsatisfied and its thirst unslaked. Like a man in fever it drinks and drinks, but its torment is unassuaged, and the old shadows and mirages continue to mock it. "Thou hast made us for Thyself, and our heart is restless till it rests in Thee." We begin to understand that the saint in every age is no fool, but a person who, on the whole, makes a good thing of life, even the best thing. One who knows the sur-

prises of the "game of love" and thrills to the joy and rests in the peace which nothing but a dreadful sincerity and a terrifying simplicity of heart can give! If "to burn always with this hard gem-like flame, to maintain this ecstasy, is success in life," then, the one supremely successful person, even on the hedonist calculus, is the saint, and the one ever-glorious school of art that needs no apology is the Church, the mother of Saints. Before all things and at all costs the Church must remain the organ and the witness of the life which overcomes the world, a spiritual life which is other-worldly in the sense that it is higher-worldly; other-worldly not *merely* in the deferred sense of next-worldly, but in the sense of a life of heavenly-mindedness that begins here, but oversteps the grave. The Church must not merely drive us into the storm of temporal conflicts, but teach us to find at the centre of that storm the calm where beyond these voices there is peace. Already men engrossed in the worries and anxieties of their commercial concerns, workers exhausted by their toils and economic struggles, even reformers and politicians themselves, tired with effort, spent with strife, saddened by failure, ask for some haven of invigorating rest, a place of quiet breathing and restorative joy, some centre of repose and peace, some respite of calm and tranquillity where they may taste of that uninvaded stillness which is strength and power, not enervation and apathy. They need a moment's hush in the roar of life, when out of the silences deep shall answer unto deep. Many are the tossed and buffeted souls who long for this recovery of the spirit. They need to pause and look up to those high peaks towards which we all ascend so pantingly. They want an opportunity to lift their heads and gaze on those ideals which they seek to make actual, those Ends to which all their efforts are means.

Has not the question come to us sometimes, what if all our earthly reforms were realised; what if all our bodily needs were satisfied beyond anxiety; what, having attained our political goal, would *then* remain as the longing quest of the soul and the satisfying life of the spirit? That is the question which should come first, not last, because this perfect life is not *something* at the end of a process, but *everything* at the depth of it. It is a beatitude and a fruition to be foretasted, anticipated, and in measure enjoyed within the very process of reform itself. The poet comes near to that life in times of trance-like stillness, when he leans on the breast of nature and seems to share her consciousness and hear the beating of her heart, and feel the rising and the falling of her breathing. Or the musician, when no longer aware that he hears; because hearing seems to have passed into that to which he listens. Or the painter, ravished in the contemplation of pure loveliness. But chief of all it is foretasted by the religious mystic, who, in moments of withdrawal from the world, finds untellable intimacy and union with the Spirit of the suns and the Soul of souls. These things may be too wonderful for us. They are high, and few can attain unto them. Yet we all have our faint and dim

approximations; and we dream of that life as being in its absolute supremacy a life of pure ecstasy, a white, breathless hush of adoring joy, a fulness and infinity of rapture, an unbroken peace of hearts in eternal harmony, beating in ultimate rhythmic beat with the blissful heart of God. And that is the supreme life—other-worldly, yet vitally and passionately this-worldly, of which the Christian Church is the organ, and of which, save by treachery deep as that of Judas, she can never cease to be the organ. Our reply, then, to the social challenge which politicians offer to the Church will be so far relentlessly uncompromising. However deeply we may feel that our Christianity is an intensely practical thing, however earnestly and sincerely we may realise that the work of a church is a definitely dynamic work, a work of Christ wrought upon the visible fabric of social democracy, yet we refuse to forget that religion must continue to move in a certain serene and exalted sphere, that it speaks with a voice whose breath is a timeless, ageless life, that it bears witness to a transcendent realm where the Eternal broods with the over-shadowing white wings of the Holy Spirit; that it knows in its own intensest experiences of a mystical catholic life whose needs are infinite and immortal, a state of still communion and blessedness, where the fruits of the spirit ripen, as love and joy and peace.

Yes—but *if ye know these things, happy are ye if ye do them*. If this is verily our life and the length of our days, we cannot enjoy it on some mount of vision as pagan gods upon Olympus. It carries with it its own redemptive responsibilities and obligations. If we believe that this is indeed our supreme life, if we believe it with that sincerity which commands sacrifice and controls conduct, then as members of the Church we shall not only try to live it ourselves; we shall do our utmost to persuade others to live it. The Church will exert every power it possesses both of persuasion and of example, to make this life prevail. It cannot be content to be a sort of sacred art gallery exhibiting lovely ideals to choice souls who have the artistic temperament to contemplate them. In so far as she is true she will have a fire of prophecy to cast upon the earth and a divine commission to fulfil. She will "awake the sensual from their sleep of death and win the vacant and the vain to noble raptures." She will announce to the multitudes that they are sitting in darkness when they might behold a great light, that they are living in the realm of gross illusions, spending their money on that which is not bread and their labour on that which satisfieth not. She must convince them that in the quest for happiness they have gone fearfully astray, that they must be converted and become as little children and enter again the kingdom of the simplicities. Do not most of our sorrows arise from wanting the things we do not need? And is it not the business of the Church to educate our desires and tastes so that the things we require men to do for us shall as far as possible give joy to labour by lessening the degradation of drudgery, relieving the miseries of monotony, heightening the pleasures of toil. The Church must make

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us feel a keener responsibility, not merely for the way we earn our money, but also for the way we spend it. For what I demand I doom somebody to supply. We should revolutionise the whole world of commerce if we brought our conscience into our buying, if we purified, moralised, and simplified our personal demands upon labour.

More than this the Church can do. She can, like her Master, show that her sympathies are unfailingly with the poor, the oppressed, the sinner, the criminal, the outcast. Believing in the supremacy of the spiritual life she will exert all her pressure so that circumstances shall be subdued, moulded, and organised in the interests of the life of the Spirit. She will seek to break down all barriers and hindrances to the free flow of the Life of Love and Fellowship. This means that she will claim for all a certain material minimum by way of physical nucleus on which the Life of the Spirit can flourish and be sustained. So far she will be involved in the face of all peril in a ceaselessly adventurous and crusading warfare on behalf of the weak, the unfortunate, the unprivileged.

The word of the Risen and Glorified Christ to the Church is "Lovest thou Me? Tend my sheep." She will not shrink from warning the prosperous and repeating again "How hardly shall they that have riches enter into the kingdom of Heaven." The Christian transformation of motive, and regeneration of character, and "transvaluation of values" are needed, perhaps, even more desperately by the wealthy than the indigent. Are not the rich in want? Are they not hungry—hungry for that fellowship which is heaven, and the lack of which is hell? Are they not starved—starved of the confidence and love of the people? If external goods must be subordinated to spiritual wealth, then the rich man in his own life must so subordinate it or write himself down a self-deceiver or a hypocrite. If extravagance is vile in the worker, if luxury corrupts a community, they are vile and corrupting also in a rich man's household. It is for the Church fearlessly to declare this with conscious antagonism to worldliness at the risk of losing her emoluments and at the cost of cutting her "chief subscribers" to the heart. She

must touch the nerve of personality and redeem our "leading laymen" from selfish complacency and inspire them with a sacrificial passion for human welfare.

Once more, the Church would do much if only she probed and searched our hearts and unveiled before our shrinking eyes the evils of society, if she made our Marie Antoinette pass through the country with the wretched, the crippled, the diseased, the defective, exposed to view, not huddled away from our fastidious gaze. She must not fear to make us miserable for a time in order to make us glad and joyous for ever. Too often influential representatives of the Church have preached peace and patience in order to hold down the masses of men, yes, and in recent times more conspicuously of women, in abject submission to economic and political tyranny. To use the holy name of Christ as a kind of moral drug, a curare, to chloroform and paralyse men and women, and keep them quiet in their chains and prevent their righteous insurgence—this is a loathsome apostasy. Christianity is not a despotism to enslave but an emancipation to liberate. It is no passive or pusillanimous submission to preventable wrong, but an active co-operation for right. It claims justice and pleads for mercy. It releases Humanity for its highest ends. It will not address all its lectures to the workers. It will seek to convince the masters and the capitalists that commerce exists for humanity, not humanity for commerce; that the organisers of trade and manipulators of finance and directors of industry are here, like the rest of us, to minister, not to be ministered unto; that the community as a whole, the social democracy, is over and above them as God is over and above the community; that however important class interests may be they are ever subordinate to the well-being of society, and must ever be justified at that final bar of Humanity which is the judgment seat of Christ. And this, finally, the Church can do. She can kindle among her members the enthusiasm for social knowledge and service and reform. She can stimulate interest, promote study, beget faith. She can move to pity, win sympathy, and inflame love, which are the prime driving and attractive forces of all true progress. She can be a radiating centre of personal and social idealism, of a redemptive energy which shall send its members forth into the world as fearless citizens and reformers eager to labour, to uplift, to save. She can plead, and plead, and plead by the tender mercies of Christ that our strong men shall accept the responsibilities of power and bear the burdens of the weak, and use their business genius and directive ability not to oppress or exploit, but to redeem. She can be the organ of that ultimate Spiritual Communism which transcends all the poor surface controversies between socialism and individualism, competition and co-operation. She can hasten and imaginatively anticipate her own divine Vision of Brotherhood, and convince rich and poor that she cares and loves, and is compassionate, that her overwhelming concern now as of old is that Kingdom of God, for which her Lord ascended the Cross, and of which He remains the immortal inspirer even unto the end of the world.

UNEMPLOYMENT.

By JOHN WARD, M.P.

THERE is not much detailed knowledge as to the condition of the working-class in the first half of the last century, but we may fairly assume that the unemployed part of the poverty problem was not a pressing social fact until the factory system had begun its development. The Tod-pudlers and others who saw the surface of things were not, after all, so far wrong when they looked upon the Inventor and his Invention as an enemy to their labour. Such, unquestionably, it appeared to be, when the only apparent fact which they could discern was their gradual exclusion from their usual forms of employment; had they understood political science, they would have seen that it was not the inventor nor the machine which brought disaster to them—though even down to the present day it is extremely doubtful whether the toil of a single man, woman, or child worker has been lightened by mechanical science.

Modern industrialism seems to depend almost entirely for its success upon the existence of a surplus of unused and unemployed human labour, as a normal condition of its profitable working; at least, this much is certain, that ever since the introduction of the factory system with its mechanical appliances, and its perfect subdivision of labour, unemployment has been a constant and permanent feature of our public life. It is true that the volume of unemployment fluctuates greatly, the lowest point being apparently about 2 per cent., the highest 9 per cent. to 10 per cent., according to the conditions of trade.

Another peculiar feature of the subject is that these oscillations appear at fairly regular periods of progression and depression, averaging from 10 to 11 years. These trade depressions are a recognised part of our commercial and industrial activities, as demonstrated by H. M. Hyndman, in his "Industrial Crises of the Nineteenth Century," and constitute not the least interesting feature of Politico-Economic. But we are not bound to confine ourselves to the economic side of the subject, for if that were the only point of view, nothing further need be said.

It now becomes necessary to deal with the Social side, and discover what is the effect upon the morals of the nation, and especially the results of this festering sore upon the working-class.

No person belonging to the middle or upper class, nor even those wage-earners who have never been through the experience themselves, can imagine the utter hopelessness of a workless worker, or the demoralising and disastrous effects that such a condition imposes upon, not merely himself, but all those who are dependent upon his wages for the actual necessities of life.

It is not possible for my listeners to place themselves even by imagination in the position of such a man. On Saturday he draws his wages and is informed that his labour is no longer required. The mere announcement of the fact is a blow as severe in that home and family as a declaration of war by some hostile Power

would be to the nation at large. The sudden recoil from comparative comfort and security to the possibility of no wages, no home, no comfort, not even the barest necessities of life, is so great as to unnerve even the strongest; and yet the real battle is not even begun. The week follows, each night the man returns to his home footsore and tired, without success; this is repeated day after day, till the days grow to weeks, and the weeks grow to months. In this sad interval much which has tended to the existence and comfort of the home has been disposed of to keep body and soul together. Deterioration, physical, intellectual, and moral, rapid and profound, are the natural consequences of such circumstances. Hence this problem of unemployment, which presents itself to the political economists, as a mere passionless demonstration of economic law, becomes in its effects a great question of ethics and morals, fraught with the greatest consequences to the nation as a whole. Where morals and ethics come in it is scarcely to be supposed that the churches should be kept out.

The Christian theory of all men being brothers, each determined to bear his fellows' burdens, breaks down, in fact comes to a full stop, unless it has some answer to this riddle. What the churches can do I am not prepared to say. I can only state the problem as it appears to the secular mind, leaving those who are the leaders of religious thought in this country to decide how far it is possible to assist in rescuing humanity from the worst effects of this terrible problem.

Doubtless, any solution short of fundamental changes in our industrial system is out of the question. Hence, however good our intentions may be, we seem doomed to dissension and disputation the moment we begin to experiment on the subject. That must not preclude consideration for such matters, which it is impossible longer to ignore without worst consequences following. Whether it is possible for religion to give warmth and soul to political science is a question that has been often debated, and one to which hitherto no satisfactory answer has been forthcoming. But that the conscience of the nation will insist upon some solution of these social difficulties, even if drastic reconstruction of the social organism should be involved, must be admitted by every observer of present-day affairs, and the duty of the churches is to prepare and smooth the way for the next step in industrial evolution.

“PRAYER.”

BY THE REV. S. H. MELLONE, M.A., D.Sc.

IN the minds of the mass of men no religious doctrine is in a more uncertain position than that of Prayer. Many of us have grown into the habit of “taking the subject for granted” in the wrong kind of way. It is one which urgently needs discussion, and more than “discussion.” It needs thorough investigation.

The word itself is sometimes used in a wide, if not vague, meaning, which none the less is suggestive enough to call for notice. Prayer is identified with Desire, as an act

of the mind, but with desire for some kind of good. And from this point of view, the great main wants and desires which are distinctive of humanity have been interpreted as forms of Prayer. Bergson and others have emphasised the almost limitless significance of the fact that in every realm of life we find the impulse to expand, to ascend, to grow into increased capacity and possession. What evolutionists call the “struggle for existence” has been called an ever-renewed prayer for higher existence—a supplication that throbs through all the ranks of created being.

This general desire and impulse the human family shares. If prayer is to hunger and thirst after new and greater kinds of good, then man is from the beginning a praying creature. The struggle for daily bread, for physical well-being, for society, for knowledge, for truth and justice, for moral and spiritual perfection—all these elemental springs of action which constitute what Henry Drummond called the Ascent of Man—are like prayers which answer themselves,—or rather, whose answers are provided before the supplications arise. “It shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear.” Prayer unlocks treasures which have been hidden for centuries in the abyss of creation.

Man prays—that is, formulates an ideal, feels an inspiration—and then *does* that which prepares the way for the realisation of his desire. *The exact conformity of the human will to the nature of things* is the condition of success. We are bidden to knock not at dead walls but at doors. The universe is so constituted that if we learn and obey its laws we receive its treasures.

This interpretation is suggestive and valuable in many ways. It has grasped an important aspect of the truth.

But those who feel the real difficulties of our day with regard to prayer, do not use the word in any such wide sense as this. They mean actual petitions, for things that we wish to receive or wish to happen—petitions expressed in words and addressed to a superhuman Power. Prayer involves words—it is a matter of asking; and it is at this point that the real difficulties begin.

I am not merely thinking of the fact that the use of words may become a purely mechanical religious exercise. This is indeed true, and may be true whether the words spring from extempore outpouring or are read from the written or printed page. Formalism is by no means confined to liturgical forms; and so-called “free” prayer may be a merely mechanical form. The men who only “say prayers” never pray.

The difficulty about words goes deeper than this. Words are the feeblest expressions of desire. Indeed, no human quality can fully utter itself in speech. Readers of Browning will be familiar with this thought; they will remember how, in “The Ring and the Book,” the philosopher, “the Pope,” almost passionately denies that

“this coil
Of statement, comment, query, and
response,
Tatters all too contaminate for use,”

can come between the human heart and the Heart of the Eternal.

None the less, we cannot throw away our tools because they are imperfect, for we have no others to use. And it is one of the most significant facts of our mental life, that feeling always desires to complete itself by finding some expression, however imperfect, in words. The words may pass silently as thoughts through the mind, but they are there.

What, then, is the value of these desires springing up spontaneously out of the inner life, and seeking to express themselves in words of petition to the Most High?

There are two kinds of petitions, which I will distinguish by calling the one “beggary” and the other “prayer” in the true meaning of the word. By “beggary” I mean asking for something where you do not give any equivalent. One of the great laws of the inner life is that in order to receive you must give; nothing for nothing, little for little, much for much, all for all.

Goodness cannot be had for the earnest asking any more than knowledge can. If prayer is only this, it cannot make the foolish mind wise any more than it can make the barren soil fertile. “If Prayer only means asking for something, material or spiritual; if answer to prayer is obtaining what we have asked for just because of our asking; if it differ from ordinary begging, such as when a poor man asks a rich man for alms, only in respect of the person to whom it is addressed, then the difficulty of human experience is, if fairly faced, overwhelming; the conclusion of ages of prayer must be that prayer is un-availing.”

We may learn something from those who said that work is prayer, or that prayer is desire made effective by action. For real Prayer is not merely earnest asking; it is from the whole nature of the man. A prayer is a thought, but it is equally a feeling and an endeavour. This takes us beyond the level of mere asking alike in spiritual and in material things.

And experience shows that such prayers are answered. There is something in the heart of the universe that responds. The response may not take the form of realising the verbal petition in which the inner striving expresses itself. But the response never fails. Let a man seek more of inner life, and more life is given to him. Let a brave man bravely seek more courage, and more courage comes to him. Let a merciful man show his mercy, and he will himself become more merciful in showing it. That is to say, let a child of God *live* as a child of God, and he will know better than he knew before what that God is in whose image he is made. To form an ideal, the thought of something that *ought to be*, and to work for its realisation in life, is to have an actual or possible experience of God. The secret of this was not hidden even from the “heathen,” as these words of a Persian poet of five centuries ago will show. “Then spake he: Oft have I cried, but never an answer there came; no ‘Here am I’ was vouchsafed me, nor word of praise or blame; closed is the door against me; God hears not, nor cares, nor knows. Spake then again the prophet: It is God that has sent me here. Go to my servant, He said, and speak to him words

of cheer. Oh, sorely tried and tempted, art thou not chosen Mine, created to do Me service, and pay tribute of praise divine? That call of thine, 'O Allah,' that was My 'Here am I'; thy pain, and longing, and struggling, My answer from on high; thy fear and thy love are My mercy; thy prayer, My voice 'It is I.'"

I repeat, the response from the Heart of the Eternal may not include a literal fulfilment of our verbal petitions. But to express "the soul's sincere desire" in such petitions is not vain. It is not vain any more than all human hope and endeavour are vain because disappointment and failure are facts of life.

It has been urged that this dark conclusion is indeed the truth. What hopes can we cherish to-day when we learn how foolish the world has been in its expectations throughout the past? Are we, too, not sleeping and dreaming when we think we cherish a sober and reasonable faith? It may be so, but on one condition only: if it can be shown that the human mind, at any point or stage of its career, has the power to overdraw the things that lie before it in the great evolving design of the Universe. But this is just what it is impossible to prove. Ever and again in human history we see that men have been disappointed in their chosen purposes—good purposes, for which they have laboured hard, and yet by that very labour, which seemed vain, have (unknown to themselves) actually achieved things greater than all their dreams. "When our spirits are attuned to the Spirit of Righteousness," says Sir Oliver Lodge, "our hopes and aspirations exert an influence far beyond their conscious range, and in a true sense bring us into communion with our Heavenly Father."

It has been said that prayer is an "instinct," a spiritual instinct, but in line with nature's instinctive appeals as a whole. If this conception is to be fruitful, it must be applied under one condition. We must have the experience of being at the end of our resources; we must be face to face with a situation where we have done the utmost that man can do, where we can do no more, but wait for the inevitable calamity or tragedy which we now see must come. It is said that when a hunted hare perceives that in spite of all its efforts the hounds are gaining on it, it screams aloud. And when in human experience all that had seemed real is shaken and falls as solid walls fall in the earthquake, then the elemental outcries of the human soul are heard—sometimes no more and no higher than those of the terrified beast, yet ever and again rising to meet the inevitable tragedies of life, not in the blind instinct of the animal, but out of the deep sense of need of the living God, the soul of goodness in things evil.

Truly and beautifully has this been said by the late Rev. O. B. Frothingham, in words with which I may fittingly conclude: "The mother, in agony, prays for the restoration to health of her sick child; the child, that a parent may be spared; the helpless, that a helper and comforter may not be taken away. This supplication is not wordy, but vital. It calls into exercise every faculty of life. It summons to the point of need guardians, nurses, physicians, the resources of knowledge,

skill, and tenderness; but it is unavailing. Through some intellectual or practical deficiency, lack of knowledge, lack of skill or care, the conditions were not met. But still the prayer may be answered in another form. As the suppliant wrestles with destiny, and presses closer and closer to the necessity that drives so ruthlessly over his desires, the cry for a life becomes the cry that the loss of life may not be wholly crushing—a cry for patience and trust. If that cry is as powerful as the other was, if it moves heart and mind and will as that did, out of the unsounded abyss of the spiritual nature the response of peace will come. The patriot prays that his country may be delivered from the woe of war. His prayer is endeavour, long, persistent, faithful; but it is unavailing. But let the good man now seek as heartily for insight into historic causes as he prayed for change in historic events; let him seek as profoundly for light and courage, and faithfulness to principle, as he prayed for a turn of affairs, and the heaven that fled from the earth will return to the heart."

The true problem of prayer concerns not the Divine response to the human endeavour. It is the problem of rousing intellectual and spiritual hunger, of increasing desire, of fostering aspiration. God give us wisdom to feel and know our own deepest needs, and then the full response will never fail.

WOMEN'S WORK IN THE CHURCHES.

BY MRS. SYDNEY MARTINEAU.

It is only of recent years that we have begun to talk about women's work in the Churches, describing it in capital letters and dragging it into the limelight so dear to our self-conscious age, but in reality it is no new thing. It has always been there, generally going on quite quietly and unobtrusively, but peeping out here and there in our earliest records, in the Christian Church and in the times farther back still. Now, however, life has become a much more strenuous affair, we live at high pressure, and if we are to keep abreast of the times we must utilise all our resources to the utmost, every part of the machinery of our church life must be scrutinised, tested, and strengthened, perfected in detail that in time we may possess the perfect whole. And so has come about the need for considering the work which women do, and still more which they might do for the strengthening of our churches and the advancement of our Faith.

It is a very favourite theme nowadays to pour scorn on the old story of the Garden of Eden; but, in spite of all that wisdom and learning have done to discredit it, the old tale does enshrine two clear truths, which to my mind lie at the very root of the matter of woman's work, in the churches or out of them. First, woman was made to be a helpmeet to man, though in a far wider sense than the old writer ever dreamt of. A helpmeet, not a cook or a sempstress or a charwoman, though she may have all these accomplish-

ments, but one gifted with judgment, insight, and courage, to lighten the burden of his work and to share his life, with its aspirations, its possibilities, its success or failure. And if our churches are to be and to do all that they might, the men and women in them must work together, striving jointly for the same high purposes, the special work of each the complement of that of the other. Even in this twentieth century and among our own group of churches, claiming ever to be in the van of progressive and enlightened opinion, there are still some which view with distrust women's organisations, which appear to think that they must be in some way antagonistic to the work of men; which do not appear to see that being members of the same body, working for the same ends, though approaching them perhaps from a different point of view, then that which inspires, strengthens, and makes the one part more efficient, strengthens and inspires the whole. There are even still a few churches which give their women practically no voice in the management of affairs, and do not admit them on to the Committee. There is work for women to do in those churches! A church committee should have a representative of every part of the church's activities, and since every church has some societies at least run by women for women, as a mothers' meeting, girls' club, sewing meeting, and so forth, there should be a woman to speak for them. They cannot be equally well represented by a man. Indeed, it would be an advantage if the example of those churches were more generally followed which appoint two lady war-

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dens to look after what may be called the household department of the church, and to supervise the work of the chapel-keeper or caretaker, these wardens being committee members.

Now I want to return for a moment to the Garden of Eden, and my second thought. You know the story of the apple, and Adam's familiar excuse, "The woman tempted me," and how often Adam's descendants have revelled in and made use of so glorious an example. But they have not so loudly proclaimed the fact that the legend represents Adam as having first attained knowledge *through the woman*! Yet, of course, every man takes his first steps along the thorny path of knowledge guided by a woman. Into a woman's hands are given the tender years, hers it is to plant the seeds which may ripen into noble life. I do not think the women of our churches realise at all adequately that one of the crying needs of ours, as of all times, meets them in their own homes, that *there* is a work for them which will tax all their powers to the utmost, which no others can do so well, but which, if well done, will do more for the future strength, spirituality, and power of our churches than any other work they may ever be called upon to do. We have heard already of the Sunday school and its work, but that does not touch the problem of the religious life of our own children, because for the most part they do not go there, and even when they do no outside religious teaching can take the place of that which they should receive in their own homes from their own parents. Of course this important work should not be for the mothers only, fathers can help so much. A few words from them on such subjects have such enormous weight with their boys, but I fear that in the majority of cases it is, as the Bishop of London said of another educational problem, "The fathers won't; therefore the mothers must." Some parents meet one with the statement that they do not think it right to bias the minds of their children until they are of an age to judge for themselves, but they may be very sure that if they do not give the bias someone else will. Also why, since they will bias their child in other matters, leave him without guidance in the most vitally important of all? If we believe in our own Faith, if it really is to us the truest and most beautiful thought of God and life, surely we must wish that our children also should have this good thing, that they should not fail of the goodly heritage which we have received of our fathers. It is not that we should teach them creeds which they may outgrow, it is that we should teach them the broad simple truths on which our faith rests, and the spirit in which we look at those more difficult matters about which as they must come to know men have held and do hold such diverse opinions.

It is not easy, children ask such searching questions, and we do not realise how many things we grown up people have come to take for granted until we have to meet those questions. Meet them we must, since, if we fail the eager young minds, they will turn elsewhere and we shall lose the key to that side of their life. We need to prepare ourselves better, and to overcome a certain reluctance to speak our inmost thought, and to show what our

Faith really means to us—how much we care. But if we make the effort, it may well be an impression and an influence for the children to carry through their lives and the best shield against the open indifference to such things which they will meet as they go out into the world. We have a fine history behind us of loyal unswerving fidelity to truth and conviction. We have been set in the train of many martyrs and holy men; there are those yet among us to-day bearing the names of such forefathers; some who can even trace descent from the martyrs whom we are this year commemorating. Must we not hand the story down? Should we not let the young minds and hearts feel the thrill of it, and with it the stern inexorable sense of duty to the highest, which will ripen into strength and nobility of character?

It is very largely to the mothers we must look to check that drifting on the part of the young people into indifference, and away from us, which we all deplore and through which so many members of our old Unitarian families have become lost to us altogether who should have been the mainstay of our cause.

Further it has been urged upon us during this Conference that we should give of the best of our sons for the ministry. Now, I think we should be all agreed that it is no part of the parents' duty to urge their sons to adopt that calling, since the call must come from within and not by persuasion from without, yet it is our duty to create an atmosphere so favourable to the growth of the spiritual side of the boys' natures that the call may be not unlikely to come, and so may be heard and accepted. There is one cause of the tendency to drift away which the women especially could do very much to stop. It is that we fail to seize upon the right moment to begin to busy our young people, and to draw their interests into work for our churches. They leave school full of energy and life, ready to be stirred with fresh enthusiasms, to throw themselves whole-heartedly into whatever they take up. That is the moment to put seriously before them the claim their church and faith have upon them, and to find some definite work for them before their time and energies are wholly absorbed, as they soon will be, in other things. These other things are often good, social and political work well worth doing, but why should they come first, and church work a bad second, or be overlooked altogether, as so often happens? Why should not their church have the benefit and inspiration of their young enthusiasm? Surely there that enthusiasm will best be moulded into steadfast high endeavour, and a riper experience for the great causes that need pure faith and noble ideals and character for their advancement. One of the difficulties is that church activities do not appeal to their imagination so strongly as much of the outside work, where they feel the strength and help of numbers. Ours it must be to show them the work in a truer light, to show that no social work can be of lasting benefit unless it is built up on faith, that what the world needs to-day is to be filled with the spirit of Christ, and that when that is truly achieved, all other reforms would

follow naturally, and that into the hands of our Free Churches it is given to preach and to spread that spirit to a degree that is impossible to any creed-bound church. The number of our known adherents it is true is comparatively small, but we do not make the most of those we have. It is only on rare occasions like the present that many of us can see in concrete form any indication of our solidarity and strength, but it is our own fault if we do not seize every opportunity of fellowship which is offered to us. All over the country lie scattered small congregations and isolated individuals, who feel intensely their loneliness and separation from their kindred in faith. More especially the women, because as a rule they are unable to take advantage of opportunities of getting about to other places for meetings or services as men do. Well, there is to be the circuit system to help this. But now already at work there is the British League of Unitarian and other Liberal Christian women holding out the right hand of fellowship to all such solitary women, breaking down the loneliness and the separateness and the self-centredness which has been partly the cause of, partly the consequence of, their isolation. What they need is to be brought into closer touch with others, to have their interest and sympathies widened, to be made to feel that they are one with and part of a large body of worshippers and workers. They need the personal friendly word that shall break down the isolation. For isolation spells weakness always, and therefore it is that I would urge the women of our churches to join hands to form one great sisterhood, that the weak members may feel our strength and the strong perfect their strength in helping the weak. I believe the Women's League has a great future before it, and will be able by dint of the co-operation of members over a vast area to accomplish work in many directions that has not previously been possible.

It is chiefly work by women for women that is calling to us, and any movement which strengthens and inspires our women must at the same time prove a source of strength to our churches. One very important feature is the work of following up any girl or woman, young or old, who is leaving the church in which she has been brought up, and going away to settle in another district, for work, for study or any other purpose, temporarily or permanently. If there is one of our churches in the new district, some woman in that church is found to interest herself in the girl, to welcome and befriend her, to make her feel she belongs to the new church. I know it is objected that this is nothing new, that ministers and others have done this for long past. That is so, but you will find no minister to say that his or any past efforts have been enough, that the ground is covered, and that there are not losses many and grievous to deplore.

The fact is *both* agencies are needed, for a girl does want a woman's help and friendship. And then, what can the minister do when the girl goes to a part where there is no chapel within reach to which he can recommend her? Practically nothing, but a woman can; so that is work women in the League undertake. That girl gets a friendly personal letter every

month, with news when possible of her old church and friends, one of our papers or periodicals, or whatever may be thought helpful to her to keep her interest alive, and make her feel that she does not stand alone.

How much such work is needed, and how greatly it is appreciated have been abundantly proved in the short time since it was begun. Now we are able to follow our young folks to America and Canada by help of the American Women's Alliance, and the idea is already being taken up in the Colonies. There is the work calling only for more workers. Surely it will not call in vain.

On many aspects of women's work I can barely touch. There is no need to speak of her services when the church coffers need replenishing, and that much-abused institution, a Bazaar, seems to be the only way of salvation, nor of the many activities in which needle and thread play an important part. Newer and wider fields are opening out, and now is the time for women to fit themselves for the work, and quietly, steadily they are doing so. On committees they are learning businesslike methods and procedure, becoming accustomed to expressing their views, training to give voice to them before larger assemblies. Already a few brave women have come forward to help the van missionaries, and have proved that they too have a message to the people. It cannot but be that these exceptions will grow less rare. Together the men and women of our churches will go forward, cherishing the same ideals, inspired by the same high faith, glowing with the same enthusiasm, no aim too lofty, no service too lowly, if thereby they may help forward the cause of truth and of those principles for which we stand, in the spirit of the Master.

THE GUILD.

BY THE REV. J. J. WRIGHT.

THE preceding papers have clearly shown the place and uses in our congregational life of Domestic Missions, women's work, and Sunday schools. To these might well be added such institutions as Temperance Societies, Bands of Hope and Mercy, Children's Happy Evenings, Boys' Own Brigades, Boy Scouts and Girl Guides, Reading Circles, Ramble Clubs, and Teachers' Training Classes. Nor even then should we exhaust the list of those varied, often vigorous, and really wholesome expressions and exercises of the life that is in us, and the still larger life that we are striving to attain.

But greatest of all these institutions—greater than all these other institutions put together, in numbers, in power, and in promise—is the Sunday school.

We who care at all for real religion, we who feel any concern for the future of the churches and for the impending manhood and womanhood of our nation, should never forget the very remarkable fact that in this country alone, within its Sunday schools, there are just now more than seven and a half millions of children and young people, and over seven hundred thousand teachers. It is doubtful if the

churches themselves, as churches, have so many members. Be that as it may, these numbers, and the undoubted influence upon young life of the Sunday school (oh, that it were more efficient! as, ere long, it will be), easily make the Sunday school the greatest institution under our congregational life. And I am going now to place the Guild next to the Sunday school; not, of course, by reason of its size or present achievements (although these are not meagre), but mainly and certainly because of the Guild's aims and possibilities.

The "Guild," then, is—what? It is, simply all the young people of 15 years of age and upwards, in any Sunday school or congregation, grouping themselves together in the spirit of their religion, and offering themselves willingly, as far as in them lies, to do anything their religion needs, and for the sake of others. Their motto is "For God and the Good Life." Here, for example, is a school with 40, or 50, or over 100 such young people. They are its "Guild." They are its life and soul, too, either for work or play. Throughout our schools comprised in this Conference there have grown up, so far, about 30 of these Guilds. They have included some 3,000 young folk. In other churches of this kingdom, and in our own American churches inclusively, Guild members may be counted in scores of thousands.

Let it be understood that I cannot, in a brief paper, attempt a full and detailed account of the multifarious operations of these Guilds, or of any one Guild. And let it also be distinctly understood that the mere name "Guild" is of little importance. "A rose by any other name . . ." The important thing is your group of young people over 15 years of age. Get this group working, studying, and worshipping together; and whether you call the group a "Young People's Union," a "Young People's Religious Union," a "Christian Endeavour Society," a "Minister's Religious Instruction Class," a "Young People's Preparation Class for Membership of the Congregation," or a "Guild," it practically comes to the same thing. As a matter of fact, nearly all these names are used within the circle of our own Guilds' Union. They may indicate variety of method, but essentially there is a unity of aim. Every minister of religion who, at any of these things, is working with and for his young people, is surely intending that they with him shall learn, in their measure, to stand and strive "for God and the Good Life"; and surely he and they will stand the more unflinchingly and strive the more joyfully if they be in conscious union with all the other young, aspiring life of the religious body to which they each belong.

There is one feature of this "Guild idea" that I wish to emphasise. A while ago, probably after much experience and many disappointments, either humorously or seriously, someone said: "We have tried about everything else with our young people; suppose now we try religion." Well, we *have* tried it in our Guilds for years, and with more than 3,000 young people. And it *works*! Of course it does. Why shouldn't it? Have we, of all people, such little faith in the natural religiousness of young human life? "Man doth not live

by bread alone." "The man in men needs God." And never more so than in young manhood and young womanhood. There is no ignorance and no negligence of which we older folk can be more guilty than that of not seeing the natural need of young people for a religion of their own, and failing to supply them, where possible, with that atmosphere and opportunity in which young religious life can exercise itself and grow.

There comes a time in most young lives—and it comes earlier now than it used to do—when, no longer content merely to receive religious *impressions*, they become eager to give the life that is in them some definite *expressions*. And, as a rule, the expression wants to take the shape of action. Jesus knew why. "This *do*," said he, "this do and thou shalt live." Get a group of young people together, as a Guild does, on any evening, 40, 50, or 100 of them, and, mind you, it is "the things to be done" which will mainly occupy the time of the meeting. *The things to be done*. What things? They are too numerous to tell. Suffice it to say that the Guild exists to *do* anything and everything which needs doing in connection with its school, congregation, neighbourhood, or its faith anywhere. The true Guild member is ready for any duty, even any drudgery, to the extent of his or her power, from teaching a class to scrubbing a floor; from acting as secretary to an institution to attending the door at a meeting or entertainment; from carrying flowers and a cheery word to the sick and aged to mending the school curtains; "minding" the younger scholars during service in chapel; securing new members for the congregation from the school; "running" the Band of Hope; managing most of the many "parties"; getting up pieces; acting as minister's wardens in connection with the chapel; making themselves useful to stranger or friend at opening and closing of services; raising money for a stricken comrade or any other unfortunate; and, in short, both "living the life" and "lending a hand" wherever and whenever a heart and a hand are required. So that, as you see, the Guild exists mainly for "doing." Through these "doings" that eager young life expresses itself at a period when expression naturally shapes itself in action; that best of all spiritual action, which consists in voluntarily doing something, not easy, for the sake of somebody else—taking trouble for the good or the pleasure of others.

But this "doing" needs sustenance. And the sustenance comes to Guild members in three ways: (1) By the regular meeting together of these young folk, their consciousness of a corporate life; (2) by the associated study they undertake of some suitable subject or book; and (3) by the simple, happy worship of God and the recollection of duty as in His sight, with which every Guild meeting begins and ends.

A moment ago I used the words "corporate life." The times we live in are giving many evidences of what "corporate life" can do. "Corporate life" is strong, and growing stronger. "Corporate life" is good; but, as yet, it is strongest—I had almost said for *selfish*—I will say for *material* ends.

And where is it weakest? Am I wrong in feeling that "corporate life," vital cohesion, is weakest just where it should be strongest—I mean in the churches—in the institutions which exist, above all things, for *spiritual* ends?

Well, along this very line the Guild is the church's greatest opportunity. Recollect that the Guild consists of the young folk of 15 years of age and upwards. They are the *older* part of the Sunday school and the *younger* part of the congregation. They are, in fact, the living link between the two. And see! Here you find a strong characteristic to work upon. Just at this period in its growth there is in young human nature a healthy craving for "corporate life." The Guild provides *that*, and cultivates it, and then offers it to the congregation. For everyone of these young people is *due* to the Congregation. He *owes* himself to the congregation, and as a rule, if rightly dealt with, he is willing to pay what he owes—namely, his young life's service. There are 3,000 such young people in our Guilds at this moment. But in our Sunday schools, with their more than 36,000 scholars, there are also at this moment some 9,000 other young people, and in our homes, apart from our schools, there are probably 3,000 more, making 15,000 young folk over 15 years of age ready now for our churches. Let there be Guilds and Guild members made of all these; let our congregations, in due course, link up all these into their membership; and shall we not see a change and a strengthening of our "corporate life" for spiritual ends?

Friends, we fail to do this at our peril—

at the peril of our churches and all they stand for. And for this reason—the final and most serious reason I have to offer.

The present century has made a discovery in regard to the religious life which is as startling as it is unquestionable. After careful and widespread investigation, psychologists of religion have proved that there comes a period in every human life when there is "a rapid increase of sensitiveness to religious influence," and that when that period is over the "sensitiveness to religious influence" declines and practically ceases. And when is that period? Roughly, it reaches from the age of 13 to the age of 23. Really and truly the *most* sensitive and formative years run from 15 to 18. Awakened and unfolded, answered and aided, in this its natural period, whether from 15 to 18 or from 13 to 23, and the spiritual life of a man may be his forever; but neglected then, as the majority of cases show, even "the sensitiveness to religious influence" soon after the age of 20 begins to wane and vanish, and, before long, becomes practically nil. Yes, there is a tide in the affairs of the soul which, taken at the flood, leads on to spiritual fortune. Ah, the pity of it that *any* life should miss this tide! But we now know when the flood-time is. Let us reverently watch for it among our young people—in the home, the school, and the congregation—this tide of the Spirit of God, fresh rising in young hearts, flowing through new lives. Give it free and natural way, and surely it shall be glorified!

This, I am persuaded, is *the* Life which our churches now need most to cultivate and incorporate. Here we are at "the

beginnings of the springs," accepting of God our young people as channels of the Water of Life to our congregations, while still, as always, everyone of us will continue

"Looking from the gift up to the Giver,
And from the cistern to the river,
And from the finite to Infinity,
And from man's dust to God's divinity."

Two of the National Conference Papers, viz., "The Sunday School," by Mrs. Dowson, and "Our Domestic Missions," by the Rev. J. C. Ballantyne, are unavoidably held over till next week owing to the great pressure on our space.

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MEETINGS AND SOCIETIES

THE NATIONAL CONFERENCE
OF
UNITARIAN AND LIBERAL
CHRISTIAN CONGREGATIONS.

RECEPTION OF FOREIGN DELEGATES.

THE proceedings opened on Tuesday, April 16, with the reception of the President, the Rev. H. Enfield Dowson, although the meetings of the National Conference Guilds' Union, of which we gave a report last week, had been held on the previous day, when a large number of delegates and friends were present at the Young People's Rally in the Old Meeting Church. At 4.30, after the members of the Council and foreign delegates grouped on the platform had been photographed, a resolution moved by the President, expressing the profound sympathy of all present with the sufferers of the *Titanic* and those who in England and America were mourning the loss of their loved ones as a result of that terrible disaster, was passed in silence, the whole assembly standing. The President explained that letters had been received from Italy, Germany, France, Denmark and Hungary, apologising for the absence of delegates from those countries. They now extended their cordial welcome to Dr. Crothers, of Cambridge, Mass., and Professor Eerdmans, of Leyden. They had the kindest feelings for Dr. Crothers, because they knew him of yore, and because they had the American nation very near their hearts. They had all rejoiced when there was a prospect of an international Arbitration Treaty, with the promise that never while the world lasted should warfare arise between England and America, and although there was at present some hitch, not on our side, in regard to this, they had, if he understood the naval question aright, ruled out the United States as a country against which to build *Dreadnoughts*. Our relations with our brothers and sisters in America were those which knit us together in a bond of peace which we would never allow to be broken. They would remember how much they owed in their religious life to men like Dr. Channing and Theodore Parker, and they knew also how Americans valued the great traditions of English culture and literature, and how when they crossed the Atlantic they loved to visit the spots made sacred by memories which they cherished. The two peoples were one in these things, and they welcomed Dr. Crothers as one of themselves.

Dr. Crothers said that when he came to England he felt that he was not so much a passenger as a freight ship, so heavily laden was he with instructions, and with messages and greetings from the American Unitarian Association, and its President, Dr. Eliot. He came as the representative of that Association, and also unofficially, as the representative of a body similar to the one he was addressing, and which only last summer had indeed the same name. That name, the National Conference, had, however, been abolished in order that they might enlarge their boundaries and include Canada, a process which they called in America "benevolent assimilation." He

wished, therefore, to give them as the special greeting of Unitarianism on the other side of the Atlantic the fact that they had a Conference there knit together with bonds of brotherly love, which extended from the Gulf of Mexico, the land of the orange and the palm, clear to the North Pole. The President had spoken of the Arbitration Treaty, which was, he thought, prophetic of the time to come, and which the President of the United States had done all that he constitutionally could to establish. There was still some difficulty about that, but he wished that they could see with the eye of imagination the territory covered by the religious Conference of which he had spoken. He would like them to follow the three thousand miles of political boundary line from the Bay of Fundy westward, on the one side the British Empire, on the other side the American Republic. The only difference between them was that on the English side they talked French, and on the American side, English. The two countries smiled at each other across the way, and there was not a single soldier on guard, nor a single warship. If they sailed away on a great ship for 1,000 miles and passed through the Straits of Detroit, where the traffic in tonnage surpassed by many hundreds of thousands of tons that which passed through the Suez Canal, they would go on to Lake Superior, crossing the wide waters where for over a hundred years there had not been seen a warship. Then they could cross the great plains, those stretches of wheat-fields and purely agricultural land that sweep down for 2,000 miles to the Gulf; they could go to the new cities of Vancouver, Tacoma and Seattle; and they would find all bound together inseparably as one people, though partly under the British flag and partly under the American flag. It was this fact that gave force to their greetings to one another, and bound them together in bonds of union and peace.

Mr. Charles Hawksley, President of the British and Foreign Unitarian Association, said that the Association which had done him the honour to make him its President had spread itself over the world. It had its counterpart in the kindred Association in the United States, and in course of time the two Associations would cover much larger areas than Dr. Crothers had spoken of, until they covered the globe. They could not forget how heartily they were always welcomed in other countries, as for instance in America, and at the Congress in Berlin. They had just parted with Dr. and Mrs. Wendte, and they had lately heard an account of the work done by Dr. Wendte in Europe, which had occupied him for twelve months, and for which they owed him their thanks. They wished him and his wife a safe voyage, and when Dr. Crothers left their shores, he, too, would be laden with their thanks and good wishes.

Mr. Dowson, in welcoming Professor Eerdmans, spoke appreciatively of the fine scholarly work which he had done, and of the close ties of sympathy existing between his country and our own.

Professor Eerdmans expressed his pleasure at having been appointed a delegate of the Dutch Protestantbond, especially as he had happy memories of another time when he had come over as a repre-

sentative of that body. Their aims were the same, the bringing together of ministers and laymen of the various churches, and he pointed out that the feelings between those different churches was very different from what it had been twenty or thirty years ago, and that their religious sympathy was greater even than they supposed. He hoped they would have some interesting discussions during the week, but theological discussions were not everything, and often puzzled the unlearned. What was needed was the note of true religion, and he hoped the spiritual feeling which unites all people would inspire their Conference.

THE BUSINESS MEETING.

The Business Meeting followed. The report, which was taken as read, was presented by the Rev. James Harwood, secretary, and the financial statement, which showed a balance due to the Treasurer of between £30 and £40, by Sir James Scott, who said it was a great pity that not more than half of the 400 congregations and associations from which they ought to be able to get support helped to keep the organisation he represented going. Their total expenses would be about £200 a year as near as one could judge, and they were about £50 a year short, but if the other congregations would contribute something it would be to their interest and advantage and would dissipate this difficulty. He urged them to make the work of his successor as treasurer, Mr. John Harrison, as easy as they could by contributing to the funds.

The President, in moving the adoption of the report, made sympathetic references to the late Rev. S. A. Steinthal, one of the first secretaries of the Conference, who organised the work of the committee and was universally loved and revered; the Rev. J. Page Hopps, and the Rev. J. C. Street. In losing these men they had lost noble leaders, but he trusted the younger ministers would remember them and live in their spirit. It was fifty years since he first preached at the Church of the Messiah in Birmingham, and one after another his old companions had passed away, leaving him very much alone, but it was one of the happy things of his life that he now stood before them as President of the Conference in the town which first ushered him into the ministry. He urged them to take to heart the words of the treasurer, whose services they were so sorry to lose, and make the burden lighter for Mr. John Harrison, who although not well at present, and prevented, to their great regret, from attending the Conference, had his heart in the work and meant to do all he could for them.

Mr. A. S. Thew seconded the motion, expressing at the same time the warm appreciation felt by all for the help and influence given by Mr. Dowson. He hoped that they might be able to welcome him at such gatherings for many years to come. The following reports were then presented: Sustentation Fund, read by Mr. W. Byng Kenrick; the Guilds' Union, read by the Rev. C. M. Wright; the Union for Social Service, read by Miss Gittins; Ministers' Pension and Insurance Fund, by the Rev. C. J. Street; and the Ministers' Benevolent Society, read by Mr. T. H. Russell. The

following resolution was moved by the Rev. P. H. Wicksteed :—

That the best thanks of the Conference be given to the retiring officers and Committee, and that the following officers be appointed for the ensuing three years: President, Mr. Hugh R. Rathbone; Vice-Presidents, Mr. Jas. R. Beard, J.P., Sir William B. Bowring, Bart., Rev. Dr. J. E. Carpenter, Mr. H. Chatfield Clarke, F.R.I.B.A., Rev. H. Enfield Dowson, B.A., Dr. W. Blake Odgers, K.C., Sir J. W. Scott, Bart., Rev. Joseph Wood; Treasurer, Mr. John Harrison; Auditors, Mr. G. R. Brace, Mr. C. Sydney Jones, M.A.; Secretary, Rev. James Harwood, B.A.

Mr. Wicksteed said everyone must have realised, if only dimly, the extreme importance of the report which they held in their hands. It was a record of tact, patience, mutual respect and sympathy which had brought about what very few could have anticipated. The deeper currents of life had carried them on in spite of swirls and cross-currents and ruffings of the tide. They all remembered the feeling of hope and relief and confidence which came over them when they realised that the next three years would be spent under the presidency of Mr. Dowson. The thanks of the Conference were given to the retiring officers, who had their affection and respect, and who had served them so admirably. He rejoiced to see the names of sons of those among whom they had worked rising up to take the place of their fathers. The resolution was seconded by Mr. Egbert Steinthal, and passed unanimously. Mr. Dowson said that when three years ago he was invited, most unexpectedly, to succeed Mr. Wood in the President's chair, he did not hesitate because he thought it was a duty to which he was called. He had done what he could in the fulfilment of that duty, and all the officers had done what they could in the same manner.

Mr. Hugh R. Rathbone, President-elect, who was accorded a hearty reception, said although he had never attended a Conference before, he had had, for a number of years, a great belief in their churches and in their future, in their closer union and more active work in letting the objects of their faith be known. In Liverpool, partly owing to their desire not to be dogmatic, not to have any doctrine, not to have any creed in the ordinary acceptation of the word, they had been rather apt to hide their light under a bushel. They did not give themselves the name Unitarian, but they had got the name, and they did not do quite enough, he thought, to let people know what it stood for. He thanked them for the way in which they had expressed their appreciation of the officers, and for himself in the name of his forebears who were still recollected by them. The meeting was then adjourned until the next day.

The Annual Meeting was resumed at 2.30 on Wednesday at the Birmingham and Midland Institute, the Rev. H. Enfield Dowson in the chair.

It was moved by the chairman on behalf of the Committee :—

(1) That the following be added to the list of societies enumerated in Rule 7, which are entitled to elect a representative to serve on the Committee: the British

League of Unitarian and other Liberal Christian Women, the Conference Union for Social Service, and the Sheffield and District Association of Churches.

(2) That the Missionary Conference be added to the list of Societies enumerated in Rule 7.

The Rev. Charles Roper seconded the motion, which was carried. It was moved by the chairman, seconded, in the absence of Mr. Fletcher Robinson, by the Rev. Dendy Agate, and passed "that the changes in the Rules recommended by the Committee, which have been circulated in the Report, be adopted." This was also carried.

The Minimum Stipend.

It was then moved from the chair

(1) That the report of the Committee relating to Ministerial Stipends be approved, and that its recommendation to raise a sum of £30,000 to enable the Ministers' Sustentation Fund to extend its operations be adopted and warmly commended to our Churches.

(2) That the following, with power to add to their number, be appointed a Special Committee to give effect to the foregoing Resolution :—

The President, Treasurer, and Secretary of the National Conference and of the other three bodies which composed the Joint Committee, together with the Revs. Dr. Carpenter, H. E. Dowson, F. K. Freeston, H. Gow, C. J. Street, Joseph Wood, Sir James W. Scott, Messrs. J. F. L. Brunner, M.P., Chas Hawksley, C. Sydney Jones, W. Byng Kenrick, G. H. Leigh, C. F. Pearson, T. Fletcher Robinson, and Edwin Tate.

The Rev. C. J. Street said that he felt a great responsibility in having to second this most important resolution, and how serious was the absence in this connection of their good friend Mr. John Harrison, to whom the cause had commended itself thoroughly, and who had been most indefatigable in making necessary investigations and doing everything in his power to help them. It was a matter for great regret that he could not be there to expound their claim, especially as he himself would have preferred that a layman should second the resolution. They would all remember that at the last Conference a very strong and important resolution was moved, one outcome of which were the resolutions just moved. During the past three years the members of the Committee had worked heartily together, and they thoroughly agreed with and supported the claim which had been put before the meeting. There might be diversities of opinion, but amongst these diversities there was a true unity, and not only was their own body completely and absolutely united, but they came forward as representing the four great societies or funds belonging to their denomination whom they carried with them, and they trusted the meeting would now set its seal on the work of the Committee. Great care, thought, and insight had been given to the consideration of the scheme. The bulk of the work had been done by Mr. Wood, who deserved all the thanks that could possibly be given to him for the infinite pains he had taken. The guiding principle that had actuated them all along had been that they

should bring all their great organisations if possible into line, and have a thorough understanding between them. Without a true union of aims it would have been impossible to present any scheme to the Conference with the hope of its being approved. It was possible that other ways of doing the thing that was in their minds had suggested themselves to his hearers, and it was quite possible that there were better ways than those they were presenting, but they might be sure that whatever was in their minds on this subject had already been considered. Some possibilities which they had themselves put forward had been ruled out as being impracticable. It was, for instance, undesirable to have new funds, and what was needed was the consolidation of their funds. One plan was even adopted and referred to the constituent bodies, and thrown back upon the joint committee by them, so that it seemed as if they had come to a dead wall. But what at first appeared to be a misery had proved to be a blessing in disguise, and they were now all of opinion that the proposal presented to the meeting was better than the one thought of before. He begged them to accept the denominational consensus and throw themselves into the task of making the scheme the success it deserved to be. He referred them to page 13 of the report, on which it was stated that their purpose was—

(1) To relieve the British and Foreign Unitarian Association from the responsibility (of which it would be glad to be free) of contributing towards the maintenance of the ministry in the older Churches.

(2) To give more adequate support than is at present possible to the maintenance

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of the ministry generally where the work is being satisfactorily done.

The Committee would still hold to this, but they had now been obliged to drop No. 1 for the present, not because they did not wish to relieve the British and Foreign Unitarian Association from responsibilities which it ought not to be burdened with, but because they found that it would require another £20,000 to allow them to do this, and their courage was not quite equal to asking them to raise £50,000. They believed that they could get £30,000, and if that sum was raised to £50,000, they would do their best to set the British and Foreign Unitarian Association free to apply their funds to the older churches. In regard to No. 2 it was a first condition that a minimum wage, of which they were now hearing so much, should be ensured to ministers, and the augmentation of stipends where good work has been done. The work of the Sustentation Fund and the Ministers' Stipend Augmentation Fund was going on right lines, but their work was quite different. It was quite right now that they should ask for a minimum wage, and for special terms for abnormal places. It would be seen that they had put the figures in their Bill, the scale of stipends which they aimed at securing being as follows:—

For Agricultural Districts in England	£120
For Towns and populous places in England	150
For Cities and large Towns in England	175
For Agricultural Districts in Wales	110
For Towns and populous places in Wales	140

No one supposed for a moment that these were the best terms that could be desired, but these figures were the least that should be offered, and they represented the minimum they were striving for. They had wished to make the sums higher at first, but on looking into the figures they found that in order to do so they would require so much more than they had allowed for that it was for the present out of the question. Continuing, Mr. Street pointed out that it was to the interest of the congregations themselves that everything should be done to stimulate ministerial efficiency, and made a moving appeal on behalf of the minister in straitened circumstances whose mind is perpetually harassed by the expenses he has to meet, and the problem of how to maintain and educate a family on a pitifully inadequate stipend. There was also the question of ministerial training, which was becoming more expensive, as a higher educational standard had to be reached now than formerly. When all the disadvantages of their calling were taken into account, they might ask, what was it that kept men in the ministry? It was devotion to their cause. The same abilities applied to business might bring brilliant success, but they were willing to forego worldly prosperity for the sake of an ideal, and because they had a gospel to preach to their fellows. The least a congregation could do was to make their burden as light as possible. Mr. Street then gave further details in regard to the working of the scheme, and urged on behalf of some of the smaller churches, which many people were only too anxious to shut up, that

where they were really alive, if only small in numbers, they should be kept open. Some of their finest ministers and laymen had come from the smaller congregations, and it would not do for them to disparage the latter.

Dr. Carpenter expressed his entire sympathy with the scheme which had been laid before them. He said it might have occurred to some members of the Conference to ask why, after all, two separate funds should exist side by side, the Sustentation and Ministers' Augmentation fund, and why, when a crisis like this arose, some attempt should not have been made to bring them together, and amalgamate and increase them for common purposes. The proposal was more than once discussed at joint committees of the two funds and the committee appointed by the Conference, and it was found that the basis of the two trusts were so different that it would have been quite impossible to amalgamate them without an Act of Parliament, or without calling in the aid of the Charity Commissioners. In spite, therefore, of the wish which many of them entertained that such a union might be effected, the difficulties were such as could not be set aside. He did not suppose the £30,000 would be raised in a single year, but he hoped that at the next Conference the committee just appointed would be able to state that the money had been raised, and that they could go forward in full confidence that their ends would be attained.

A question was asked as to why the stipend for ministers in Wales was £10 lower than in other parts. It seemed to show a lack of knowledge of conditions in Wales.

The Rev. J. A. Pearson asked what means were provided for the final disposition of the fund. In the event of the £30,000 being carried over into the Sustentation Fund, was there any opportunity for members of the Conference to be directly represented upon it? With the ideas on democracy which are increasing at the present day, it was desirable that the Conference should be so represented. It was not satisfactory that it should raise money to be handed over to a small body of subscribers. Other questions were raised by Mr. Pearson which the President said could not be answered just at the moment, but they would be taken into careful consideration.

Dr. Carpenter said the difficulty at present was a legal one. When the Pension Fund was being collected he went about the country telling people that the money would be placed under the control of the Conference, provided that the subscribers to whom the money belonged consented. When it was raised they were informed that the money would belong to the subscribers. He therefore went about explaining that the subscribers would be content to hand over the money to the Conference, but when the subscribers met they took their own line. The Committee propounded their claim but the subscribers adopted their own method, and the money was therefore under the control of a body outside the Conference. One could not, therefore, say in advance what the subscribers to whom the money belonged would choose to do with it.

Mr. Pearson urged that they should

give the most careful consideration to the disposition of this matter.

The Rev. H. J. Rossington, referring to the fact that the Irish ministers were excluded from this scheme, said that they did not desire separation in this respect because that would be a great injustice. They had got up a Sustentation Fund of their own, and the impression was that they could get on without help from England. Some of the ministers were, however, in receipt of funds from England, and if the proposed scheme came into operation they would be actually worse off.

Mr. Hugh R. Rathbone said that he agreed with the President and Mr. Street in the necessity for the approval of this scheme being thoroughly unanimous. There were very great difficulties in regard to the two Funds, and if they were not very careful they would find themselves in the difficult position of having three funds. He felt sure that what had fallen from the lips of their friends from Ireland and Wales would be carefully considered. His personal opinion was—without, it must be remembered, consulting anyone on the matter—that it would be desirable to include Ireland and raise the Welsh stipends. Mr. Rathbone also thought that the rate of interest calculated (3 per cent.) was rather too low, and that the managers of the trust funds might be induced to take a rather wider view in regard to investments. He suggested that the amounts put down were too small. He as a layman felt that if there was one thing more important than another it was that their ministers should be free from financial cares. How could a man, for instance, justify the paying of £40 a year for his cook, and not paying £40 for his minister? He would almost prefer going for the £50,000, and he suggested that they would be wiser to ask for the larger amount; but, if not, at least they must get the smaller one. He warmly supported the motion.

Mr. Charles Hawksley asked if they were limited to £30,000.

The Rev. H. D. Roberts suggested that Mr. Pearson's question should be left to the consideration of the committee, and that Mr. Rathbone's idea should be adopted, and the good round sum of £50,000 asked for. That would help them to satisfy the case of Ireland.

The Rev. W. H. Drummond said he spoke under correction, but as a manager of the Sustentation Fund he did not think that Fund had contemplated giving up the Irish grants at all, and there was no intention, so far as he knew, of diminishing the money for Ireland. The new fund would be confined in its operation to the English churches, but that would not interfere with the present grants to the churches in Ireland and Wales.

Mr. Byng Kenrick, chairman of the Sustentation Fund said that it would never be the desire of the administrators of the Sustentation Fund to administer on other methods than those which had worked so happily in the past.

Mr. Wigley asked some further questions relating to the Sustentation and Augmentation Funds, and accentuated Mr. Pearson's suggestion. If they were going to try and get small sums as well as large it should be on a very democratic basis.

The President said that the proposal was that the money raised should go to the Sustentation Fund, but not a penny to the Augmentation Fund.

Mr. Pearson again referred to his former question, and urged that the Conference, if it raised this money, should be responsible for the administration of the sum, not a private body.

The Rev. H. Gow supported Mr. Pearson's suggestion, but said that however the vote might go they were all absolutely unanimous in their desire to raise the money.

After some further discussion, the Rev. P. H. Wicksteed said that out of an apparently hopeless position a scheme which had been in the air for 3 years had been brought, by the devotion and sacrifice of cherished ideals on the part of their leaders, to a point at which it was possible to believe that they were going to do what they had set out to do. What would those ministers say to whom a prospect of better things had been offered if now it was snatched away from them?

Finally the motion for the new scheme was carried unanimously to the great satisfaction of the meeting, and it was proposed by Mr. Dowson, and seconded by Mr. Pearson, that a request should be made for representation of the Conference on the Governing Body of the Sustentation Fund.

The Circuit System.

It was then moved by the Rev. J. Wood that the recommendations of the Committee relating to the Circuit System be approved. Mr. Wood said it was nine years since he read a paper at the Liverpool Conference pointing out the need for a more adequate organisation of their religious forces and the augmentation of the stipends of the ministers. He trusted they had now begun to see the need of waiting, and the prospect of some real achievement. He felt that if these two things were fairly under weigh before he retired, as he was about to do shortly, from the ministry, he could sing his *Nunc Dimittis*. The circuit system was really an experiment in fellowship. It was easy to sing "May we not divided but united be," but to what extent were they to be united? It was not sufficient that churches should have just a general sympathy with each other and send a delegate every three years to a conference. The difficulties the Church had to face in this twentieth century called for a much closer co-operation than in the past. They needed each other, for the interchange of services, councils, and experiences. Their difficulties were greater than those of the orthodox churches. They had accepted a place of danger, and from this they could not shrink. They had to appeal to a spirit of chivalry, and with no immediate prospect of success or reward. The prejudices against them were still enormous, and that was all the more reason why they should stand more closely together. The old idea of the independent church had proved a failure. Churches only stood when, like ears of corn, they stood together, and experience amply showed that the church that was not in affiliation with others was doomed to fail. It was only a matter of a brilliant personality, and when that was taken away,

everything came, to all intents and purposes, to an end. He deprecated an exaggerated sense of their own independence, and a refusal to listen to the counsels of their brethren. In the evolution of the Free Churches there was a missing link; they had made almost a fetish of freedom, which, although good in itself, was only a means to an end. They had forgotten that the watchword of their churches should be *federation*. The little Bethel was sometimes the denial of democracy, but now a new spirit was abroad which brought men together for the welfare of a common cause. What he was pleading for, Mr. Wood continued, was not a new authority or a new organisation, but the coming together of groups of churches in neighbourhoods where this was possible, that they might strengthen each other and back each other up in a common interchange of opinions. The circuit system contemplated that little groups of churches conveniently situated should form one church which they might call a Federated Church, or Guild Church, or Fellowship Church, or District Church, just as they pleased. Any scheme which contemplated this must comply with two conditions. First of all it must be elastic enough to adapt itself to social conditions. Local circumstances would decide the kind of framework which should be set up, and they might be such as to make it in some cases impracticable or undesirable to institute the circuit system at all. The object of the scheme, it was further explained, was not *primarily* pecuniary; it was mutual service and fellowship that were aimed at. There was no idea of bringing pressure to bear in order to enforce the scheme, and those who came into it must do so of their own free will. He advocated no kind of authority or institution which should rival the convocations of the orthodox churches. What was urged was that there should be a recognition of the social character of religion, the need of each church for the sympathy and fellowship of the like-minded. They lived too much in sterile isolation and knew too little of the swing of being on the march. When he was their President and visited the churches in different places, he found that they had little contact with each other, and that very often one church knew nothing about its neighbour churches. Each one lived for itself, and their sympathy did not extend beyond an annual collection for the British and Foreign Unitarian Association. There were ministers, of course, who went about among them, but he was not thinking of that kind of thing. He felt that in the case of a group of five or six churches the ministers should interchange visits, and that the congregations should sometimes come together for common worship. After some further amplification of the scheme as set forth in the Report, Mr. Wood moved the resolution.

Mr. J. W. Wigley, of Manchester, seconding the resolution, said he came from a district where there was already a circuit church which had now entered upon the third year of its existence, and gave a description of the way in which they had carried out the idea. They worked on the system of corporate federation, but each congregation had entire

control of its congregational life apart from the federal system. The ministers had worked admirably, and he was quite sure that all the good things predicted by Mr. Wood if the circuit system were accepted were capable of achievement. He hoped the scheme would be adopted with hearty goodwill.

The Rev. A. L. Smith said that the word "circuit" meant "going round," and that if they adopted it everywhere they would seem to be undertaking what the Methodists also call the circuit system. He added that in order to work this scheme they would want lay preachers, and, as secretary of the North Midland Lay Preachers' Association, he would like to remind them how much they had owed to their lay preachers in the past for what they had done in district work, and how much they would owe them in the future if the circuit scheme were adopted.

The resolution was passed unanimously.

England and Germany.

It was then moved from the chair:—

"That this Conference of Representatives of Liberal Christian Churches in the United Kingdom of Great Britain and Ireland desire to express their profound concern that anything should have occurred to disturb the cordial relations between England and Germany hitherto subsisting. That the Conference, gratefully remembering the extraordinary warmth of the reception given to their delegates at the Berlin Conference in 1910 by the kindred churches in Germany, sends a message of their own equal goodwill to their brothers and sisters in the 'Fatherland' born of

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Wall.

a common stock with them, and united to them in a peace that has never been broken, and which they pray may endure while the world lasts."

Mr. H. G. Chancellor, M.P., seconded the resolution in a speech which was necessarily curtailed owing to the lateness of the hour. The resolution, he said, recalled the great kindness which was everywhere shown to the delegates at the Berlin Conference, and no one who went through that experience could at any time entertain feelings other than those of the sincerest friendship with Germany. He declared emphatically that we had no cause for a quarrel with Germany. Such difficulties as did arise were not worthy to obtain the importance they had obtained in the public Press. Why was it that the people in England were always being agitated by some sort of scare? Why was it that at the present time we were building a huge navy against Germany? We had never had a serious quarrel with her, although we had quarrelled with other European Powers. It was finance that was at the bottom of it all, and the vested interests in armaments, &c., which are inseparably linked up with war and the prospects of war. Referring to the recent utterances of the First Lord of the Admiralty, who had frankly told Germany that if she would trust us we would trust her, but that if she continued to build more then we should build against her, Mr. Chancellor said it was as well that this attitude should be plainly stated and realised. It was evident that England, as a nation, and so far as the people were concerned, had no quarrel with Germany, while, on the other hand, Germany, so far as her people were concerned, had no quarrel with us. But the war spirit was nurtured there, as here, by an energetic Navy League, which published an organ containing pages of advertisements of the Krupp firm alone. The speaker pleaded for the fostering of the spirit of friendship and the frank discussion of all the difficulties that cropped up from time to time. We had everything to gain and nothing to lose by cultivating the friendliest relations with Germany, and by encouraging in the circles in which we moved the feelings of goodwill and fellowship which would gradually be reflected in public opinion, and help to remove the causes of aggression, enabling the nations to enter upon an era of peace which would be for the blessing of the whole world.

Before the meeting terminated the Rev. Charles Peach moved and Mr. H. P. Greg seconded the following resolution, which was carried:—

That this National Conference of Unitarian and other Free Christian Churches, while thanking the Prime Minister for his promise of early legislation on the Education Question, urges that such legislation should provide for (a) the payment of a large building grant towards the erection of Council schools; (b) the transfer to the local education authority of all non-provided schools in single school areas, and (c) the bringing of a Council school within the reach of all children of school age. It further earnestly hopes that no countenance whatever will be given to proposals to establish a right of entry into Council schools, or to allow any schools

supported out of public funds to contract out of public control.

Mr. Peach urged that the suggestion of what was desirable, and what was possible, and what would be enormously useful, should be conveyed to the Government with this declaration. It was subsequently decided that the resolution should be forwarded to the Prime Minister and the Minister for Education.

As a result of the ballot for the Committee the following were elected:—The Revs. Dendy Agate, E. D. P. Evans, F. K. Freeston, Henry Gow, Alfred Hall, C. Roper, J. M. Lloyd Thomas; Messrs. H. P. Greg, J. C. Warren, J. Harrop White, J. Wigley, J. N. Williams.

Wednesday's Proceedings.

On Wednesday morning a large number of delegates and friends attended the Communion Service at the Old Meeting Church, conducted by the Rev. Joseph Wood, who delivered the address, and the Rev. E. I. Fripp (Leicester). The Revs. J. Worsley Austin (Birmingham), V. D. Davis (Bournemouth), Philemon Moore (Carmarthen), H. Williamson (Dundee), and Messrs. B. P. Burroughs (Liverpool), J. Hewitt and J. D. Skirrow (Birmingham), Grosvenor Talbot (Leeds), A. S. Thew (Southport), and J. Harrop White (Mansfield) assisted. The organist was Mr. A. J. Cotton. At 10.45 the President, the Rev. H. Enfield Dowson, delivered his presidential address, which we published last week, at the Town Hall. The first Conference followed immediately, Professor G. Daves Hicks (London) being in the chair. Papers on "Bergson" and "Christianity and the Moral Ideal" were read by the Rev. L. P. Jacks and the Rev. Canon Lilley (Hereford) respectively. They will be found among the Conference papers. As the time allotted for the Conference was already disposed of, the discussion, which was to have been opened by the Rev. Dr. Tudor Jones, did not take place.

In the afternoon the business meeting was resumed, as reported elsewhere, and terminated shortly after 5. At 5.30 the annual meeting of the National Conference Union for Social Service was held at the Church of the Messiah Schools.

In the evening a conversatione was held in the Town Hall. Mr. Byng Kenrick, chairman of the local committee, and Mrs. Byng Kenrick received the guests.

By 8 o'clock the hall was crowded, and presented an animated scene which many people found pleasure in watching from the galleries. Several part songs were admirably rendered by Mr. A. J. Cotton's Musical Society, and Miss Alice Hare contributed several solos, including "Micaela's Song" from *Carmen*, "She wandered down the mountain side," and Elgar's "Pleading" and "The Torch." Mr. W. G. Halliley was the accompanist.

Thursday's Proceedings.

The religious service on Thursday morning was conducted by the Rev. F. H. Vaughan, of Mansfield, the sermon, which we publish this week, being preached by Dr. Crothers (Cambridge, Mass.). Two important papers were read at the Conference which followed: "The Significance

of Jesus for His Age," by Mr. C. G. Montefiore, of which we gave a summary last week; and "The Significance of Jesus for Our Own Age," which has also appeared in these columns, by the Rev. H. J. Rossington. The chairman, the Rev. Dr. Estlin Carpenter, in introducing the subject said that the subject was one that could never lose its interest for those who in any sense took upon themselves the Christian name. The first decade of the present century had seen great changes in our views regarding some of the special elements in the teaching of Jesus. The critical study of the gospels has been pursued in this country with extraordinary zeal by students of all denominations, and a number of books have attracted public attention, which illustrated in various ways the results to be derived from such study. Readers of Father Tyrrell's remarkable work on "Christianity at the Cross Roads," would remember how he has presented the extremer form of the eschatological interpretation of Christianity, and claimed that the Catholic Church was its true heir, and fulfilled in the highest form its great transcendental conceptions. On the other hand, they had heard Professor Burkitt, of Cambridge, declaring that the first three gospels are so profoundly imbued with Jewish notions of Jesus' own time as to render them to a large extent unsuitable for books of universal devotion. It was therefore a matter of importance to us to be able to estimate as far and as correctly as we could the relation of Jesus to his own age. They were happy in being able to hear from one of the most accomplished scholars of Jesus' own race, what was the impression he had formed from an almost life-long study of the gospels. He ventured to say that Mr. Montefiore was not unvisited by dreams of a time when the barriers between Christians and Jews shall drop away. They welcomed him with no common pleasure, for they felt that in him they had a mind of profound sincerity brought to bear on a great question, and if they did not always see eye to eye with him, or he with them, he was at any rate fearless of difference, for he knew that the deeper unities of worship lay beneath. When Mr. Montefiore had spoken, they would have the advantage of a further paper from Mr. Rossington, of Belfast, who had already rendered service to this cause in his excellent little book in refutation of the preposterous theories of Dr. Drews.

DISCUSSION.

The Rev. P. H. Wicksteed, who opened the discussion, said that he could not dissociate the two papers they had just heard from the splendid Conference sermon preached by Mr. Gow, and from the one by Dr. Crothers to which they had listened that morning. He wanted to elucidate a difference which he thought required elucidating between *credo*, I believe, and *crediderunt*, certain have believed. The *credo*, was, he said, ninety-nine parts made up of the *crediderunt* of others. Then there was a further difference between *credo* and *credite*—believe ye. "I believe" is an appeal to life and experience, life going out seeking life; but "believe ye," "ye have got to believe," was a very different thing.

It was not essential that men should cling to this or that form of religious faith, and if they put their belief into the form of the assertion "ye have got to believe," it must only mean "I believe—believe ye what is necessary for fellowship with us." They ought to firmly fix one thing in their minds—that a belief that such and such things happened in the past, or that such and such words were once spoken, could not in the nature of things be an article of dogmatic faith. There were different planes which could not touch each other, and to say that it was part of their *credo* that something happened in such and such a year was a false quantity. An historical fact could not be an article of dogmatic faith or the gauge of spiritual sympathy. The few criticisms he had to offer referred absolutely to points of historical fact, and had nothing to do with dogmatic faith or spiritual communion. Mr. Wicksteed then dealt at some length with certain aspects of Judaism, and the prophets of Israel, with their ethical monotheism which still seemed to him the most stupendous thing in all history, and drew an interesting parallel between their interpretation of the Law and that of Jesus. The prophets were slain, but the truths and ideals they embodied survived. When Jesus came he was a prophet at a heavier price than the others, a prophet who was ready to slay his people on the altar of his God that the whole world might become the world of God. Mr. Montefiore was far too generous, he continued, in his estimate of how far the best Judaism had gone into Christianity. He could find in Christianity far more of Plato and Plotinus than of Isaiah or Jesus, and if there was any difference before which the difference of Jesus and Judaism shrank into insignificance, it was the difference between Jesus and Christianity.

The Rev. E. W. Lummis said he wished that Liberal Christianity could be congratulated on having forgotten the idea that a religion can be constructed without a Christ. It was very easy to see from a critical point of view the difficulty of holding such a position, but when they came to the historical Jesus with cold eyes, criticising, until he, rising before them, warmed their hearts, they would find something there that would suffice for their religious needs, or at any rate something of very great value for the religious life. He, personally, found the most salient characteristic of Jesus was his serene moral sanity. When he said "this is so" they felt quite sure it was so, not because he said it but because it answered to something central in themselves. In the whole course of his life, taken with his teachings, he seemed to be so beautifully and serenely right, walking the way of an enlightened conscience. His moral sanity—and this was a point of supreme importance—was rooted in a quite extraordinary spiritual genius. He had a sense of God, an extremely fine faith, a conviction beyond ordinary experience of the reality of transcendent things, and consequently a surging optimism which lifted him into the plane of the ideal with every step he trod. His morality was unimpaired by a unique trend of circumstances. He possessed a great gentleness, an enthusiasm for humanity which did not permit the denunciation

of anything but sanctimoniousness and hypocrisy. They had therefore a quite special reason for applying this historical Jesus to the needs of their own time, and so to correct the materialism of the world, which does not associate spiritual genius with moral common sense.

Dr. Carpenter, in closing the discussion, said that he believed that the view held by the extreme school of eschatologists—Tyrrell, Schweitzer, Loisy, &c.—exaggerated very much the eschatological elements in what he regarded as the real historical nucleus of the Gospels. Their warmest thanks were due to the readers of the papers that morning, but especially to Mr. Montefiore, for his efforts to bring his own people and those who hold the views of Liberal Christians into some kind of real fellowship and sympathy with each other.

Afternoon Session.

Mr. J. F. L. Brunner, M.P., presided at the afternoon Conference, when two papers, "Unemployment," by Mr. John Ward, M.P., and "The Social Challenge to the Churches," by the Rev. J. M. Lloyd Thomas, were read. Great regret was felt at the unavoidable absence of Mr. Ward, whose paper was read by the Rev. W. G. Tarrant.

The Chairman said the subjects they were about to consider were "The Social Challenge to the Churches" and "Unemployment," the application of that challenge. Unemployment was one of the most difficult questions they had to deal with, because it affected the most helpless section of the community. Politicians helped those who helped themselves, and the unemployed were the last to come in for their assistance. There were three kinds of unemployment—chronic, seasonal, and intermittent. The schoolmaster, the Poor Law guardian, the minister of religion, the labour leader, and the capitalist must all deal with one aspect or another of this question, and it was obvious that no one Act of Parliament could remedy the evil. The Right to Work Bill which came up annually in the House of Commons seemed to him no remedy. If workshops were erected in a neighbourhood similar to those already there, and started in bad times, that would only throw more people out of employment; neither would it pay to run these things by municipalities. They must, however, deal first with the children, and bring them up and educate them well. Then one had to deal with the difficulty of blind alley employment. The drink problem also had to be faced. Again, if those who controlled capital had more foresight, they would spend money in bad times upon new constructions to prepare for good trade. He would like to urge this upon all capitalists, and particularly upon the railway companies, as Mr. John Burns had urged it upon the local authorities. He personally believed in insurance as a remedy for unemployment. This might be either voluntary or compulsory; in the one case it was called thrift, in the other case very uncomplimentary names were applied to it. He was, however, glad they had made a beginning in this question of national insurance, and he believed that as a result the country would benefit greatly.

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DISCUSSION.

Mr. Ronald Williams (Director of Labour Exchanges, Liverpool) in opening the discussion said that unemployment was a thing to be prevented, not palliated. The commonest and most difficult kind of unemployment was that caused by sickness, trade fluctuations, and periods of cyclical depression which swept over the country from time to time. No human agency could cope entirely with the latter, although suggestions were made, as they had heard, for keeping back such work as Government contracts, the building of new post offices, &c., in good times, so that they might be carried out in bad times; for dealing with the question of coast erosion, afforestation, &c. Then there was seasonal unemployment, instances of which he gave; and the fact that there were numbers of skilled men temporarily out of work owing to the demand and supply not getting into touch. Some trades were overcrowded, and others not sufficiently equipped. This involved the question of training the children adequately for earning a livelihood, so that they would not just fall into any kind of work that offered when they left school. The drink problem, which complicated matters still further, could not be disregarded, and, lastly, there was the unemployment or under employment of the casual worker. Mr. Williams gave striking instances of this, drawn from his experiences in connection with the dockers, and advocated the more intelligent pooling and distribution of labour, which some of the shipowners of Liverpool were beginning to put into effect.

Mr. H. G. Chancellor, M.P., said he did not believe that the problem of unemployment was an essential part of the working out of natural laws; it was rather due to the violating of natural laws on the part of society. There had been in recent years an enormous increase in the wealth of the country, but a comparatively slight increase in wages, and a much more rapid increase in the cost of living. Since 1895 the population had increased by 6,250,000, while the area of land under cultivation in this country had decreased by nearly a million acres. The land had been getting into fewer and fewer hands, and to an increasing extent withdrawn from productive cultivation; fewer and fewer people therefore found employment upon it, and were driven from their villages into the towns, where they undersold those who were previously there, and helped to keep down wages. Mr. Chancellor put forward his own strong view that land monopoly was at the bottom of the trouble.

If it could be made unprofitable for a man to withhold land from cultivation to devote, for instance, to sport, a very different set of tendencies would be put into operation. Men did not want the right to work; they wanted the opportunity to work, and until they were given those natural opportunities which it was the right of every man to have, all their schemes of insurance and labour exchanges would not go to the root of the matter and unemployment would continue. In conclusion, Mr. Chancellor referred to the drink question, which, he feared, did not present itself as urgently to the members of their churches as it ought to do. He hoped there was going to be a great moral

and political crusade against intemperance.

Mr. Capleton pointed out that the suffering going on in the middle classes at the present time owing to the industrial crisis was hardly ever alluded to by speakers on social problems, and that there was always plenty of produce seeking customers, but the would-be customers had no money. The great question was not, therefore, how they could produce more, but how they could so distribute their resources that all could have more of what was produced. Instead of producing for profit, we ought to produce for consumption, and there was no way of doing that until we regarded our country as a unit economically.

The Rev. W. Piggott said a great fallacy underlay the remarks of all the speakers except the last one. Production was increasing in a greater ratio than consumption. They had got to face the fact that all their reforms were palliating a system that worked more and more destructively, and their palliations could not pick up the wreckage fast enough. Humanity was greater than all the products in the world, and when some of them asked for a consideration of the Socialist solution and explained that the taxation of landowners would only bring that solution nearer, it was because religion had taught them humanity and the gospel of brotherhood.

Mr. F. Maddison emphatically dissented from the Socialist doctrine, and endorsed the views which Mr. Lloyd Thomas had so eloquently expressed in regard to the attitude of the churches towards social questions. We might get tired of our political opinions, but we never got tired of the eternal truths.

Mr. H. Rathbone also spoke. He did not wish to allude to contentious subjects. They must all desire to have a little more understanding, and, he thought, they ought to look to the churches for their inspiration, and acquire a real knowledge of social conditions. They must realise that it did no good to tinker with the grave evils about which they were thinking.

Mr. Brunner expressed his appreciation of what they had heard. Mr. Lloyd Thomas's paper, he said, was both a sermon and a poem.

At six o'clock the Triennial Meeting of the Ministers' Pension and Insurance Fund was held in the Town Hall Committee Room.

THE PUBLIC MEETING.

At 7.30 members of the Conference reassembled in the Town Hall for the Public Meeting, over which Mr. W. Byng Kenrick presided. Mr. C. W. Perkins gave some beautiful selections on the organ before the proceedings began. Addresses were given by the Rev. W. G. Tarrant on "The Ejected of 1662," Dr. S. M. Crothers (Cambridge, Mass.), Mrs. H. D. Roberts on "War from a Woman's Point of View," the Rev. F. K. Freeston (London) on "The Church and the Churches," and Mr. Fred Maddison (London) on "International Peace."

Friday's Proceedings.

The last session on Friday morning opened with a Devotional Service in the

Birmingham and Midland Institute, conducted by the Revs. Dr. Drummond (Oxford) and J. A. Pearson (London).

Before the Conference began, the following resolution was moved by Dr. Carpenter: "That this Conference, assembled for a second time in Birmingham with greatly increased numbers, expresses its warmest thanks to the churches which have again welcomed it in their midst; it gratefully records the services of the Local Committee, Chairman, Secretaries, and Treasurer, and all who assisted them in arranging the details of its proceedings, and it offers its sincerest acknowledgments to the many hosts who have received its members with such considerate and generous hospitality." Dr. Carpenter reminded those present that the date of the Conference 27 years ago almost synchronised with the beginning of the Rev. J. Wood's ministry, and the present Conference almost synchronised with the close of his ministry. When they remembered the part he had played in the proceedings of their Conference and the labours he had undertaken in regard to the important scheme which they had adopted, they would surely wish to offer their condolences to the congregation of the Old Meeting for losing so devoted a pastor. A warm tribute was paid to the local committee and to the Chairman, Mr. Byng Kenrick, for the valuable services they had rendered in making all arrangements for the welfare of the delegates and friends visiting Birmingham, and to the secretaries, the Rev. J. Worsley Austin and Mr. Ellis Townley. The vote of thanks was seconded by Mr. Grosvenor Talbot, and supported by the Rev. M. K. Schermerhorn (U.S.A.), who said that in 40 years' experience of conferences he had never known one so splendidly managed as the one now closing. The President added a few words, and the resolution was carried with enthusiasm, all present standing. Mr. Byng Kenrick acknowledged the thanks thus expressed on behalf of the committee, and the Rev. J. Worsley Austin and Mr. Ellis Townley also responded.

A Conference on "Our Congregational Life and Institutions" followed, the speakers being Mrs. H. E. Dowson, on "The Sunday School," Mrs. Sydney Martineau, on "Women's Work for the Churches," the Rev. J. C. Ballantyne (London) on Domestic Missions, and the Rev. J. J. Wright (Chowbent) on "The Guild." A paper on "Our Music," by Mr. John Harrison, was also down on the programme, but owing to ill-health Mr. Harrison was unable either to attend the Conference or to send his contribution to the discussion, a fact which was regretted by all.

The Chairman, Mr. Lawrence Holt, of Liverpool, said that it was almost impossible for him at the present time, as a friend of the managers of the White Star Line, to apply his thoughts to anything but the terrible disaster which was in all their minds. In considering the subject they were about to hear discussed, however, he would urge them to seek, so far as their religion meant the doing of good works, not to do that work alone, but in communion with people of every shade of thought. He felt that a certain amount of social work was necessary in order to train

up their own youth and keep open the approaches of religion to high ideals. It was necessary sometimes to instigate the indolent among them to a sense of their duty in relation to social work. They must be prepared to give their time and energies to it, but he would ask them to remember that a church after all, and organised religion itself, was only a means to an end. Their church life and institutions were simply the means by which men and women might be turned out into the world fully equipped to bear its burdens and joys, and by their life to preach the message of a world-wide citizenship.

Owing to the lateness of the hour no discussion followed the papers.

The Rev. Dr. H. S. Mellone (Manchester) followed with an address on "Prayer," and the proceedings terminated with a hymn and the benediction.

THE PUBLIC MEETING.

THE public meeting in connection with the National Conference was held on Thursday evening, April 20, in the Birmingham Town Hall. The chair was taken at 7.30 by Mr. W. Byng Kenrick, who, after the singing of the opening hymn, spoke as follows:—

I stand before you at the present moment in a representative capacity as the official of the committee representing our local congregations, and, therefore, as my first word I should like to express on behalf of those congregations our pleasure in welcoming the delegates to this National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations. In so far as names are necessary it is inevitable that those in the forefront of religious progress will require a large number of definitions. For my own part I have sometimes wished that we could revive the old denomination of Independent. It is idle, however, to waste breath upon these discussions on terminology. For the most part we go through this world called by names not of our own choosing, and if as individuals we are reconciled to that fact, we shall, as a denomination, be able to reconcile ourselves to it.

What is the essential thing which has united us throughout the history of this Conference and long before? It has been our struggle in the cause of toleration and to obtain civil and religious liberty. We have striven to secure that no one shall be put under special restraints and disabilities because of his religious beliefs, other than the restraints and disabilities which we are all subject to as citizens of the State. We have also struggled to secure for ourselves, both laity and ministry, that no limits shall be set to our freedom to follow where our honest search for truth may lead us. That liberty has not been secured without toil and suffering and persecution, which did not end with the early days of the movement. Our people have been subjected to misrepresentations all along, especially here in Birmingham. No one here is likely to forget the inconveniences, to use no stronger word, that our predecessors were

put to in boldly following these aims which we still hold.

It is now twenty-seven years since the last meeting of this Conference in Birmingham. Twenty-seven years is a large piece from the life of an individual, but not a large piece in the history of any movement; and therefore if, as I have said, you consult either your memories or the records of the past, and consider what were the subjects that were being discussed at the meetings held here twenty-seven years ago, you will not be very much surprised to find that the problems and the aspirations have remained very little changed. What has struck me in attending these meetings has been, not that the problems have been changed, or that the aspirations are different or better now than they were then, but there is a different emphasis. Are we going to sit down with the freedom we have now got as if it were a thing we could enjoy, or are we to take it as a thing we must use? Shall we try to cleanse our hearts and purify our spirits? Let us not deceive ourselves. We are none of us always so good as in our best moments, but that is no reason why we should not have ideals. I trust we shall go away from these meetings holding fast some of the ideals set before us here.

Mr. Kenrick closed with a reference to the resolution of the Conference to raise a fund that should provide for each poorly-paid minister a reasonable minimum stipend. Calling upon the laity to contribute to the fund, he announced that some had been so stirred by the appeal that promises amounting to £5,000 had already been received.

"THE EJECTED OF 1662."

The Rev. W. G. Tarrant said:—Although Birmingham's motto is "Forward," and our chairman has commended to us the duty of progress, there may be some reason in casting our glance backward for a moment to an event that occurred five half-centuries ago. The results of that event are not ended. Our Conference itself, and the movement it represents, must be included in their number; and Protestant Nonconformity is obviously an effect to be reckoned with. However inadequate my words must be I trust they may serve to recall the facts, while in your own minds will arise thoughts and feelings unexpressed, if not, indeed, inexpressible. Let me remind you that the first Protestant Nonconformists in this country were those who, having rejected the Pope as head of the Church, saw no good reason for accepting King Henry VIII. in his stead. There were also Catholic Nonconformists, who had not rejected the papal supremacy. The King seems to have shown a discriminating sense of the relative offences of these two groups by sentencing Catholic Nonconformists to be hanged, and Protestant Nonconformists to be burned. That was in 1534. Under his daughter, Queen Elizabeth, when the difficult work of establishing the English Church was carried out, there were many who could not fit their religious ideals into the moulds prepared for them by the State, and in consequence they suffered severely. Still worse sufferings befell them under

her successor, James I., and under his son, Charles I. Some of the Puritans sought liberty in flight across the sea, to Holland or North America. Others were prevented from escape, and remained with those who never thought of fleeing away, but who at last, after long endurance, stood up to the King and fought out the issue.

We are not here to glorify war, but we do feel that in that struggle blows were struck which went far to secure the liberties ultimately enjoyed in this land. The immediate outcome of the struggle was a short period of Puritan ascendancy. During a full century the Nonconformists had suffered under the persecuting statutes; they had been taught during many years "how not to do it," and they learned the lesson only too well. For a period considerably less than twenty years they persecuted in their turn, and though there were many mitigations in their method, we candidly admit that a large number of excellent men did suffer loss and hardship under the Puritans. If apology were needed here, ample evidence shows that a good defence might be offered. But let the worse they did be admitted, the fact remains that if they used whips they were chastised with scorpions. The Puritan period ended with the restoration of the monarchy in the person of Charles II., a man of whose private life the less said, in decent company, the better. So far as he was capable of forming a strong resolution, he may be said to have intended a liberal policy in regard to religion; but political and ecclesiastical forces ruled otherwise, and the darkest blot on his public record lies in the Ejection of 1662. Despite the most explicit promises of broad and inclusive legislation, despite also the singular loyalty of the Presbyterian party, such conditions were devised, with a sort of ferocious ingenuity, as would ensure that the Puritans should be "knaves if they conformed," and should be starved if they did not conform. They were not knaves, and they came out. Over two thousand men, mostly Presbyterians, including some of the best men of their generation, declined the Uniformity imposed by the Act of 1662, and during the years succeeding they faithfully endured in face of the most cruel enactments. How is it possible for such a people as ourselves not to honour these men—and the women who suffered by their side! For, it is told, in some cases where the men hesitated their wives urged them to do their duty, pledging themselves to share the worst privation if only conscience might be obeyed.

Some in this meeting are the actual descendants of those brave people; all of us who value religious liberty are their spiritual descendants, and all unite in commemorating on this occasion their learning and devotion, their zeal for religion, and the imperishable service they rendered by their days of suffering to us and others. To others—as well as to ourselves! It would be unpardonable to forget them in a city which not only treasures the names of H. W. Crosskey and George Dawson, but also Charles Vince the sunny-natured Baptist, and R. W. Dale the Congregationalist, a giant among men. It is a broad inheritance we share, and if it be

true, as I believe, that our ancient chapels are the most distinct posterity of those old English Presbyterians, it is also true that all Protestant Nonconformists are co-heirs with us of the inspirations and duties of that far-off day. May I, in concluding, very briefly recall the stages of these five half-centuries; it should afford some practical considerations. At the close of the first half-century after 1662 the old Nonconformists, having at last attained to liberty of worship (but not of thought—being forbidden to think otherwise of the Trinity than as prescribed by authority), were doing their best together to resist the severe pressure still brought to bear on them by the dominant sect, the Church of England. The second half-century saw the lessening of these evils, but revealed a sense of growing indifference of thought in the ranks of the Nonconformists. Mainly the Presbyterians seem to have exhibited the unorthodox tendencies, and though overt Unitarianism was not yet visible except in isolated cases, it is clear that the Unitarian movement had begun. At the close of the third half-century this movement had become in a measure organised, and the fourth witnessed long and grievous struggles for the inheritance of the ancient meeting-houses and trust funds. So it came about that fifty years ago, when the bicentenary of 1662 was celebrated, men were living who on one side or the other had contended strongly about these matters, and it was unhappily inevitable that some bitterness remained in their memories. But now another half-century has passed away, and I think we may thankfully say that a new temper has been growing. Between us and many of our Nonconformist brethren there has developed not only a feeling of mutual respect, but of something warmer. It would be wrong to suggest that they have weakened in their attachment to the beliefs they hold dear, but I think it is true that they have come to recognise the pressure of some of the considerations which led our forefathers to modify their old opinions; and certainly we are all coming to feel that great aims unite us, beneath all our differences. If any young people here present live to witness the next half-century, and share in a similar commemoration, we cannot doubt that this drawing together will appear by that date much more decided. In any case there will still be a common bond of unity in the veneration for ever due to the men of 1662.

SPEECH BY DR. CROTHERS.

Dr. Crothers said he greatly admired the committee which had made the programme of such a logical character. The first subject announced was the Ejection of 1662. It happened that about three months ago, as the result of a friendly conspiracy on the part of the laymen of his congregation, he was for the space of ten months ejected from his pulpit. He therefore stood there as the ejected of 1912, and he came bearing the friendly greetings of those who ejected him, of the members of his own church, of the Unitarian Association and of the General Conference of the United States and Canada. If he went into any adequate expression of their feelings he should over-run the time allotted to him.

He was tempted to speak of what they were doing over there, of their hope and courage, and of the new national church they were building in the city of Washington—a city which represented better than ever before the national character—the church of the United States, the church whose minister was Chaplain of the United States. They knew that when the days came when the President ceased to be a Unitarian they could have a memorial of the fourth Unitarian President.

It was interesting in Birmingham to recall the man who, after Washington, was looked upon as the greatest of American Presidents, who was the author of the "American Declaration of Independence," Thomas Jefferson, and to remember the connection between him and Priestley. It was largely through his invitation that Priestley had come to America, and the two names were inseparably connected in their national annals. So they (the Americans) had received the ejected of Birmingham as the Conference received the ejected of America. He felt, on further thoughts, it would not be wise for him to indulge in that report of progress in America, and he refrained for one reason. Much as they loved and admired one another, there was a temperamental difference between the Englishman and the American when they talked about what they were doing. It was the temptation of the Englishman never to overstate things. The Americans, on the other hand, had not the fault of understating things. There was another characteristic to be taken into account before they could understand one another. "When you report, you report on last year's work; when we report, we report on next year's work." They were full of a sublime consciousness of what was going to happen. He would draw their attention to a fact in the book of Nehemiah. Telling of the work he was doing in the city of Jerusalem, Nehemiah says, "Now the city was great and large, but the people were few therein, and the houses were not builded." He would suggest to the higher critics that Nehemiah was an American. This characteristic was not a newly developed feature. It was the result of the climate, and not of the desire to be boastful. Some months ago he had been going through a Western State and had stayed in different towns, and at each town he was assured that there was something there which was the "biggest in the world." He had come at length to a little hotel in a little town, where he felt he should have relief from big things. But taking up a sheet of note-paper in the hotel he found at the head, "This is the biggest little hotel in the world." "We are all of us, at the present time," he said, "enthusiastically convinced that the Unitarian denomination is the biggest little denomination in existence."

"I should like to say something on a subject which belongs to us on the other side of the world. The old time church and the old time minister loved peace and practised peace within its own borders, and when it had need of excitement, got up a controversy with its neighbours. Now, every church and every man has

many distractions. The characteristic of the present is that suddenly new lights have been turned on, and there are more duties than we can do. We are distracted by the number of things that call upon us urgently," Dr. Crothers said it seemed to him one might write in imitation of Walt Whitman's "Song of Joy" a Song of Duty, embodying among a list of duties, humorously conceived, a song of the citizen's obligation to see that every other citizen did his duty, and a song of the duty of the modern minister to know what he is talking about. "But duty collides with duty. Just in proportion as we see the variety and multiplicity of modern life, do we need to get strength and patience and common sense, and, above all, a saving sense of humour, to do our tasks cheerfully and well. We see the manifoldness of life. We feel its infinite variety. And we come to the church for life-giving air." To bring together, as we must, the various duties and lessons of life and blend them in one cheerful, friendly enthusiasm, was the greatest work that that Conference could do.

WOMEN AND WAR.

Mrs. H. D. Roberts, speaking on "War from a Woman's Point of View," said she did not claim to represent all her sex, but thought there was a certain section of women whom she might represent. The forces making for peace had never been so insistent as they were to-day. We had begun to express the case in terms not of right merely, but of reason. It would be the masses of the people who would set their faces and raise their voices against the futilities and wastefulness of war. There was, however, a contrary stream of tendency which had much to answer for. The idea of physical force as the basis of society was held by some. National efficiency, these people told us, depended finally and in the long run upon a state of preparedness for war. But of late years, she observed, women had taken a more prominent and honourable part in the cause of peace. Now the attitudes of women were very various with regard to physical force. There were women to whom the idea of physical force was the very abomination of desolation. There was room for the heroic without war, and in this drama of ours of love and death, which was becoming so increasingly strange and wistful, the physical force argument seemed terribly anachronistic and out of date. She did not question in any way the motives or the self-sacrifice of some of those of her own sex, who had recently been advocating it, but they had re-asserted the principle in the very quarter in which men had the right to look for its denial.

The whole method of physical force was wasteful, brutal, barbaric. It did seem as if the poetic and idealistic spirit were becoming more remote from us. To find idealism we had to look back to the "old unhappy, far-off things and battles long ago." To many women, war, as carried on to-day, looked not only demoniacal but sordid. In the old wars there was a poetic spirit. In the time when Byron wrote war was the very "poetry of

politics." But could we, she asked, imagine a Mazzini set in the midst of modern financial warfare? We could not. We no longer pretended to see good behind it. Nowadays, the cry was, "Trade follows the flag." "Efficiency" was the catchword of the present age. That was what we thought about chiefly.

The pacific dreamer was largely woman, who had at her very heart, peace. But she had at present no power, because she had no voice in the affairs of the world. When she really had some voice, so that she could be the helper and inspirer of man, then would dawn the day which would see an end of war as a means of settling human disputes. Every woman possessed a good deal of commonsense, though she was not always credited with it. She would find, Mrs. Roberts thought, that she could not possibly give her voice for the wholesale extinction of life, which she produced, and she would refuse to see any essential glory in the murder of men, whether of only one or of a thousand.

The present age was a wasteful age, which was calling out for a new synthesis of ideals and values, and it might be that before long there would be heard some clarion voice expressing the higher aims to which all would listen, and to which women would reply, "Our life is but a little holding, lent to do a mighty service."

THE CHURCH AND THE CHURCHES.

The Rev. F. K. Freeston said he should speak about "Peace within the Churches." We would do all that in us lay, he said, to promote peace. It was a purely church question. Peace did not exist at present. It had not existed in the past. The history of the past had been a sad one, of wars, conflicts, persecutions, evil, malice, and all kinds of uncharitableness. He passed that by. Let them think the best, and say the best. What was the state of feeling between churches in the midst of which we live? Let them say at once there was far less open enmity than there was even within the remembrance of some of them who looked back only twenty or thirty years. There was lack of cordiality, a great lack of mutual tolerance and co-operation. There was very little spiritual hospitality. There was still great room for improvement. He instanced Birmingham, which had produced many great men, Newman, of the Church of Rome; Shorthouse, a great Anglican; Dale, a great Congregationalist. Were they friends? Did they visit each other? Did each bring to the other true strength? They read each other's works, but they had no personal intercourse with one another. They went their separate ways to eternity. Was that necessary? Why could not they have been on speaking terms?

There was room for improvement in those things. There was tolerance, a truce, a sort of neutrality, but not peace. You never knew in making an advance towards one of a different spiritual household how it would be received. If there was one institution in the sight of God and man of which peace should be the very essence it was the church. If we in these days were not approaching this peace there was something wrong. Did we desire this peace? How should we promote it?

By realising the chief cause of its absence, which lay in the fact of the sharp divisions and the many sectarian rivalries. The ejection had created Nonconformity, and had given rise to numerous sects. The number of sects we had in this country to-day, he said, was a disgrace. He admitted, most readily, that there was not only a large amount, but an increasing amount, of unity of spirit. He admitted that the bonds of peace for which men prayed was a bond which they desired; and yet he felt bound to draw this corollary—that this unity in which they believed remained very much a pious opinion, a pretty sentiment, until they made some effort to give it shape. And he was obliged to say that this bond could not be a bond of peace so long as it was made a bond of dogma. The difficulty, therefore, was a very real one. It lay with them to make some practical attempt to give that unity shape, and to make that bond of such a character that unity could live in it. There was no hope in crying peace when there was no peace, or in facing the lack of it in a light-hearted manner; he did not see any hope in the deprecation of church controversy. They wanted more controversy, but controversy of a different kind, a controversy fair-minded and just, a controversy which was as anxious to see the position of an opponent as to justify one's own.

There was no hope, either, in any paper unity. Unity was born, not made. There was no hope in undoing history, though he confessed he was longing for the time to come when they should get the repeal of the Act of Uniformity. If they were to treat this matter wisely, it seemed to him their hopes could only lie in following the facts and forces of our own day, facts like the claim of the great historic churches. It was increasingly difficult for the orthodox man now to maintain the reason for his difference from the rest. All the different church systems had claimed divine warrant. But we knew that Peter was not a Roman Catholic, and that Paul was not an Episcopalian, though he was bound to admit that Thomas was an Independent. The new conception of religious solidarity would pass into the church. The rise of democracy had shown, it seemed to him, our inefficiency in the face of great national and moral issues. What we wanted was a great deal more ecclesiastical collectivism. Unity could not, and must not, mean uniformity, identity, or even similarity. It was not something against diversity, but something depending on it. "Our problem," he concluded, "is an old one. Under new conditions to find how to secure a unity of affection and love and reverence in which men may worship and pray, while realising and admitting the essential differences of theology, and that outside the church peace is impossible. This Conference was started primarily with the idea of increasing the unity of the free churches. It is going to succeed even more in the future than in the past."

INTERNATIONAL PEACE.

Mr. Fred Maddison said:—"In speaking of the subject of international peace in such a gathering as this it is impossible to omit one word as to the record of the

churches. If it is omitted here it is never omitted from the indictment of the churches by those who are opposed to them. We had better admit the truth that the churches have made more wars than they have ever prevented; that even to-day an army's banners can be blessed, no matter what is the object of that army, whether it is to destroy tyrants or to destroy freedom. During war the churches are too often of the earth, earthy. They think of the success of their own armies, regardless of the justice of the dispute. One says this with pain, but not without hope, because of late years there has been vast improvement in this direction. But religion is higher than the churches, and knows no racial barriers. We who believe in God do feel that this cause of international peace rests on the abiding foundation of the oneness of mankind in the divine unity, and that the bedrock of this movement, as of all efforts to bless humanity, is religion, holy, spiritual, free."

Mr. Maddison pointed out that there were one or two menaces which threaten international peace. First, there was the press. It would be a great injustice to make a wholesale indictment of the press, because it would not be true, but it must be admitted that there was a section of the press, and by no means a small section, that was a standing danger to goodwill between the nations. The most serious mis-statements were made in certain papers, which increased their circulation, and although these could be corrected on the following day, the mischief was already done. People read the inflammatory piece of news, and often forgot, or did not believe, the subsequent refutation.

The second menace was military professionalism. He had no patience with any man who attacked the character of our soldiers. The British soldier was a brave man. He was as brave as a miner. But militarism was a standing menace. The desire for international peace, which they wished to oppose to it, was not mere sentiment, but the highest statesmanship. They did not want to hear that peace people "mean well," for that was no compliment and means nothing. "But," the speaker continued, "I suggest that there is nothing so practical as the substitution of arbitration for war. The willingness to submit to arbitration does not mean that we are indifferent to our country's interest. I love my country; but that is no reason why I should hate somebody else's. I say candidly, you cannot get rid of force; but you can use it well or you can use it badly. Now arbitration puts force where it should be, and reason and law where they should be and that constitute the plea for sanity of the peace movement."

Mr. Maddison referred to the fact that the President of the United States had been the first to commit himself and his Government to unrestricted arbitration, and concluded with an appeal to the people of a liberal religious faith to do their best by pressing upon their day and generation that all the safety of the country and all that made a people great could be conserved within the realm of law and international peace.

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H. T. Facon (Nottingham).

A. Gregory (Blackburn), C. Gresswell (Wandsworth).

E. Hill (Warwick), A. G. Hopkins, B. Hepworth (Kidderminster), H. C. Horsley (Gloucester), W. Hall (Clifton), Charles Hawksley (London), Lawrence Holt, Lawrence Hall (Liverpool), T. Hamer (Chowbent), W. J. Hoad (Horsham), A. Hudson (Chatham), Alderman Hingley (Cradley), W. E. Harris (Wolverhampton), J. Highfield (Kidderminster), J. S. Harding (Tamworth), B. C. Hare (London), O. E. Heys.

J. Jackson (Chorley), W. Johnson (Hinckley), J. W. Jackson (Burnley), D. Jones (Lampeter), H. T. Jephcott (Oldbury).

R. Kay (Bury).

T. O. Lee (Birmingham), T. H. Lee (Bolton), B. Lewis (Richmond), G. H. Leigh (Monton), L. Lloyd (Kingswood).

F. Maddison, C. J. McKisack (Belfast), G. Massey (Moseley), C. Mantell (Preston), G. Mead (Northampton), F. W. Monks (Warrington), F. S. Mace (Tenterden), J. S. Mackie (Burnley), J. Mawson (Darlington), W. Moss (Loughborough), G. Mabbs (Small Heath), W. Middleton (Birmingham).

H. New (Birmingham), G. New (Evesham), W. Noble (Bolton), A. Nicholson (Hale).

R. Phillipson, W. F. Price, Lieut-Gen. Phelps (Birmingham), J. W. Pinkerton (Ballymoney), S. Peet (Congleton), W. Pillars (Moseley), J. Partington (Oldham), J. S. Pinnock (Newport, I.W.), A. G. Parks (Kingswood), Ion Pritchard, (London).

Hans Renold (Hale), F. Robinson (Liverpool), Aldermen Royce, T. Rigby (Chesham), L. G. Rylands (Manchester), L. Redfern (Manchester), W. Robinson (Garston), T. F. Robinson (Pendleton), Hugh Rathbone (Liverpool), B. Royce (Mansfield), E. Robinson (Mossley).

W. H. Stephenson (Sheffield), W. H. Sutcliffe (Chorley), W. B. Speight (Oxford), John Sale (Northampton), J. W. Smith (Sheffield), O. Shimmin (Bury St. Edmund's), A. M. Stevens (Norwich), W. H. Scott (Bournemouth), W. G. Smith (Evesham), J. Sagar (Halifax), T. M. Salmon (Shifnal).

W. Tasker (Chester), E. E. Tarnley (Birmingham), A. S. Thew (Southport), Grosvenor Talbot (Leeds), W. S. Teasdale (Wolverhampton), W. S. Tayler (London), R. N. Tait (Gateshead), A. H. Varian (Dublin), T. F. Ward (Middlesbrough), W. Winbury (Kidderminster), G. W. R. Wood (Manchester), M. Warrington (Hyde), H. Wardle (Liverpool), G. Worrall (Congleton), J. G. Wakeham (Plymouth), J. Wigley (Pendleton), J. H. White (Mansfield), W. H. J. Winstanley (Stockport), A. Webster (Accrington), J. Willmot (Yarmouth), F. Wooley (Gee Cross), H. L. Wrigley (Lye), A. W. Whitehead (London), S. S. Woollaston (Birmingham), R. Williams (Warrington), and R. D. Williams.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

Annual Meeting.

THE annual meeting of the National Conference Union for Social Service was held at the Church of the Messiah Schools on Wednesday at 5.30. The Rev. P. H. Wicksteed was in the chair, Mr. J. F. L. Brunner, M.P., the President, being unfortunately prevented from attending, and the room was filled to overflowing. Miss Gittins explained that the Rev. R. P. Farley, joint secretary with her, was also unable to attend, as he had lately been out of health and was now taking a holiday.

Having read the minutes, which were passed, Miss Gittins presented the sixth annual report; the chief points of public interest appeared in our columns last week.

The financial statement was presented by Mr. Chas. Weiss.

Mr. Wicksteed, in moving the adoption of the report and the Treasurer's statement, said that when this union was started the impression made upon him personally was very strong that they had a quite exceptional amount of ability and zeal, trained skill and social, even technical, knowledge in almost every branch of social service in their community waiting to be utilised. It seemed that all this ability and zeal and information ought to be co-ordinated and made into a sort of ganglion that could collect, organise, and distribute knowledge and enthusiasm for the felt needs of their time. There was an obvious necessity for the formation of a more thoughtful and educated public opinion than that born of the agitating propaganda of this or that person who had got a panacea, and who was apt by and by to think more of his formula than of his cause. They hoped that they might tend to make their churches centres of this educated and tested public opinion, which would not wait for an election, or require to be stirred into activity by vote-catching party cries. They hoped, also, that they might make it felt that the country cared for those fellow-subjects in different parts of the world who were as yet inarticulate and unrepresented, and that there might be something in their midst corresponding to the record of the Quakers, out of which have arisen "concerns," as they are called, for righteousness or reform, that with clear, definite organisations pushed themselves forward, and made themselves felt until somebody took

More About "Annuities and Their Uses."

HOW TO COVER LOSSES ON CONSOLS AND SIMILAR SECURITIES.

The article entitled "Annuities and Their Uses," which appeared in these columns on February 3, proved to have a good deal of interest for INQUIRER readers, and many of them have given evidence of their interest in a practical way. Sir L—J— sent his cheque to the Sun Life Assurance Co. of Canada for £2,630 for an annuity of £500 per annum for his mother, Lady J—, aged 80. Sir T—A—, aged 68, with slightly impaired health, invested £10,000 a few days ago, and secured an annuity of £1,528 per annum, payable quarterly, and is arranging for a similar amount for Lady A—, his wife.

Many others are negotiating annuities for smaller or larger amounts.

The Advantage of Prompt Action.

Some of our correspondents have expressed their intention of making a purchase as soon as they can dispose of their Consols and similar securities to better advantage than at present. We would point out to such that the best way to make up their losses on these securities is to sell them at once and invest the proceeds in an immediate annuity. Thus suppose a male 65 years of age has £10,000 in Consols. He could at present sell out for £7,900. This would purchase him an annuity in the Sun of Canada of £882 8s., payable half-yearly, instead of the £250 income from his Consols. In one year he has made up over 6 points. *In three years he is as well off as if he had held his Consols and they had risen to par.* Who expects they will reach par in three years, or even ten?

The Purchase of an Annuity is Simplicity Itself.

Many of our readers are surprised to find what a simple transaction the purchase of an annuity is. It can be carried out in five minutes. You simply hand in to the Sun Life Assurance Co. of Canada a short proposal form with your cheque and proof of age, and are handed the bond in exchange—no brokers' commission, no stamp duty, no legal or other expenses. The receiving of the annuity instalments is even simpler. You need never put your pen to paper. We send your banker a cheque on the Bank of England, asking him to place the amount to your credit if he knows you to be alive. Is there any other investment that will give you so little trouble or anxiety?

A Word of Warning to Avoid Confusion.

Just a word of caution to our readers regarding the name of the Sun Life Assurance Co. of Canada. There are other companies with names somewhat similar. The great Annuity Company is the Sun Life Assurance Company of Canada, known for short as the "Sun Life of Canada." This is one of the strongest financial institutions in the British Empire, with funds of nearly £9,000,000 profitably invested under Government supervision, and increasing £1,000,000 yearly. The income is over £2,300,000, and the surplus over and above all liabilities is £1,000,000. In speaking of the "Sun Life of Canada," please remember both ends of the name, "Sun" and "Canada."

Innumerable Methods of Applying Annuities.

The contingencies under which the provisions of an annuity may be applied are almost without number, and yet are simple and practicable in the extreme. A few more examples are

given here which will illustrate the benefits and advantages to be derived from investing in the Sun Life of Canada.

A Wise Father.

A father, 69 years of age, had a son of 27 in law, and one of 29 in medicine. Both were struggling to build up a practice in London. The father realised that his boys were now more in need of financial assistance than they would be in later years, and after he had passed away. But his income, about £400 a year, derived from investments of £12,000, was just sufficient to meet his own requirements. If he gave his sons any of the capital, he proportionately reduced his income. He solved the difficulty by purchasing an annuity of £400, payable £100 a quarter. This cost him about £3,184 of his capital. The balance of £8,816, he divided equally between his sons, enabling the Doctor to move to Harley-street and the Lawyer to secure a remunerative partnership. Both are now doing well, and the father has the same income as before without the worry about investments. He has the satisfaction of having helped his sons to prosperity at a time when they most needed it, and of actually seeing the benefits resulting from his help. Is this not a better way than holding on till death?

Guaranteed Return of Capital.

Some purchasers who are desirous of providing for others by a return of part of their capital in the event of their own early death, have carried out the transaction as follows:—

A female, 54, deposits £1,000 and secures an annuity of £68 4s., payable half-yearly, and guaranteed 10 years. That is, the instalments are payable as long as she lives, but they will be continued for 10 years if she should die before the expiration of that period.

A male, 64 years of age, for £2,000 secures an annuity of £178 16s. on the same plan.

A female, 60, for £2,000, secures an annuity of £120 16s., but guaranteed for 20 years.

A male, 59, for £1,000, is granted on the same plan £64 10s.

Return of Purchase Money.

Here is another favourite example, showing how the purchaser of an annuity can protect the balance of the capital which he pays for that annuity in case he should die before his annuity instalments equal the amount of the purchase-money.

A male, 68 years of age, for each £1,000 of purchase money, secures an annuity of £93. Should he die before his annuity instalments equal the amount of purchase money, the balance is at once paid to his executors or any beneficiary he may have named.

A male, 80, on the same plan, would secure an annuity of about £130 per £1,000, and a female of 80, £122 6s. annually.

Deferred Annuities.

A few examples are given here to show the amount of money which would be paid out in annual instalments by the person insured in order to secure an annuity for the rest of his or her life, commencing at a stated age.

In order to secure an annuity of £100 a year from the age of 55 till death, a male, 45 years of age, would pay 10 annual payments of £101 1s., or a lump sum of £810 14s.

Similarly for £100 a year, beginning at 55, a female, 45 years of age, would pay 10 annual sums of £110 9s., or a lump sum of £887 8s.

A male, 30, for a single payment of £272

17s., or an annual payment of £16 7s., would secure an annuity of £100 a year, beginning at 60.

A Wife's Reward.

To secure a sure and definite income for life for his wife is the aim of every right-thinking man.

By ordinary methods this is not an easy thing to do. Assuming that money is worth 4 per cent., it would require a capital of £2,500 to yield an income of £100 a year. But one may never live long enough to get that amount together, or if one does there is always the possibility that the result of years of labour may vanish in so many weeks through bad investments. So that, after all your careful saving, your wife may still find herself penniless.

There is only one absolutely safe way.

We give here one or two examples, showing how, by means of the Sun Life of Canada, a husband can make certain provision for his wife and children should they survive him.

A husband, 30 (wife the same age) could secure her £100 a year should she survive him by an annual payment of £23 12s.

If the ages were 40 the annual payment required would be £29 10s., or if 50 £39 17s.

A male, 40, wife the same age, for a deferred annuity of £100 a year beginning at 60 would pay £73 12s. annually. Should he not reach that age the annuity will at once become payable to his wife. Thus, as long as either may live £100 a year is assured, the Company guaranteeing not less than 20 payments in any event.

The time is coming when annuities of this kind will largely take the place of the old form of life assurance. It is a more direct way of securing what is aimed at; that is a "provision" which should mean an income for wife or children.

Have You an Estate

You may combine a single payment life policy with the purchase of an annuity in such a way that your estate will receive back more than the purchase-money at your death, and you will yourself draw 4 per cent. per annum on the outlay, payable half-yearly during your life. This cannot be obtained from any other company. It is an excellent way of providing for estate duties, as the amount may be made payable direct to the Inland Revenue Authorities before probate of will.

Invalids.

Very few companies grant better terms to an invalid than to a healthy person of the same age. The Sun of Canada grants a large annuity according to the degree of impairment. For example, a lady, 59, was for £2,500 given an annuity of £750 (30 per cent.). The ordinary rate for a healthy female of that age is a little over 12 per cent.

All Enquiries are Confidential and are Answered Fully.

The space available will barely allow us to give INQUIRER readers a thousandth part of the different kinds of annuities, and old age pensions, which can be arranged through the Sun Life of Canada, but inquirers are always given full particulars, their communications being treated as confidential, and answered to the best of our ability. Enquirers should send the date of birth and the nature of the provision they wish to make to the Company at the Head Office for the United Kingdom, namely, 34, Canada House, Norfolk-street, Strand. Where it is doubtful as to just what kind of annuity or investment will best meet a particular case, a short explanation of the circumstances will elicit our best advice. Whereas we wish it to be clearly understood that an inquiry places the writer under no obligation, our large correspondence compels us at the same time to request that no inquiries shall be made from mere curiosity. We trust to return to the absorbing subject of "Annuities and their Uses" later.

J. F. JUNKIN, Manager, Sun Life Assurance Co. of Canada, 34, Canada House, Norfolk-street, Strand, W.C.

P.S.—As to the financial strength of the Sun Life of Canada, see the insurance article in *The Standard* of March 2.

up the banner and urged the movement on. After six years, Mr. Wicksteed continued, they had to confess that as far as the realisation of their aspirations was concerned they came before the present meeting empty-handed. Why? They of the liberal faith were a strange people, a mystery to each other, and to those who came amongst them. Yet he would say that even if they could do no better than they had done he would still urge the society to go on, and remain proud of being the first President, for certain things had happened in the way they did happen among the members of their fellowship without their expecting them to happen. There had come about a great united movement on the part of the Social Service Societies of all the great churches, organised on a national scale, with a Bishop as the President, and it was because of what they had been doing quietly that this wider sphere had been entered upon. He hoped as many as possible would attend the Summer School at Swanwick in June. The previous gatherings had resulted in a new feeling of hope and elasticity, and if there was a decline of belief in regard to panaceas, or intellectual abstract formulæ, there had been a wonderful revival in hope and faith. They were determined to face the risk of serious experiments, and if they failed in one line they would try another, every failure being a step to something better. In moving the adoption of the report, therefore, he wished to say that, in spite of its apparent meagreness, and the disproportion between their aims and achievements, he rejoiced that the Society was being continued, and he believed it would produce good fruit and help in its way to establish the kingdom of God.

The Rev. J. C. Street seconded the resolution, which was passed unanimously.

The Rev. W. J. B. Tranter moved a resolution of cordial thanks to the officers, especially mentioning Miss Gittins, to whom they owed a large debt of gratitude. Although he knew they were living in critical times, as the report stated, he was greatly encouraged as he carried on his missionary work in Birmingham by the efforts of the society, and he wished them God speed.

The Rev. V. D. Davis said he was glad to second the resolution because he had had the privilege of taking part in two summer schools, and everybody who had been there knew that if the Society did nothing else it was thoroughly worth while. But it was a lamentable thing that it did not gather in more supporters. If they wanted to make their religion vital to-day it could only be achieved in doing such work as this, which was truly their way of salvation. They were grateful to those who had called them into the Social Service Union, and they owed more thanks than they could express to the President for the encouragement he had given them. The resolution was carried.

The Rev. J. M. Lloyd Thomas, chairman of the Executive Committee, said that the best thanks of the Union were due to Miss Lucy Gardner, hon. secretary of the Inter-Denominational Conference of Social Service Unions, for the extremely

interesting exhibition illustrating the needs and methods of social service and social study which she had arranged at the cost of much time, thought, and self-sacrifice. Their gratitude was also due to the Art Students' Christian Union Missionary Illustrating Department for their kind services in preparing the charts.

This was warmly seconded by Mr. Burgess, and the meeting then terminated.

The officers for the ensuing year are as follows:—

President, J. F. L. Brunner, Esq., M.P.; Vice-presidents, W. Phipson Beale, Esq., K.C., M.P., Sir W. B. Bowering, Bart, Rev. Stopford A. Brooke, M.A., LL.D., Rev J. E. Carpenter, M.A., D.Litt., H. G. Chancellor, Esq., M.P., Rev. H. Enfield Dowson, B.A., Rev. James Drummond, M.A., LL.D., Henry P. Greg, Esq., M.A., John Harrison, Esq., Philip H. Holt, Esq., Richard D. Holt, Esq., M.P., Rev. L. P. Jacks, M.A., Prof. Sir Henry Jones, LL.D., C. Sydney Jones, Esq. M.A., W. Byng Kenrick, Esq., B.A., Rev. S. H. Mellone, M.A., D.D., R. Robinson, Esq., Prof. F. E. Weiss, D.Sc., F.L.S., Rev. P. H. Wicksteed, M.A. Treasurer, C. Weiss, Esq. Joint secretaries, Miss Catharine Gittins, Rev. J. S. Burgess. Executive Committee, Rev. J. M. Lloyd Thomas (chairman), Mr. W. J. Clarke, Rev. Dr. Tudor Jones, Dr. Lionel Tayler, Mr. Harrop White, Mr. J. Waters, Rev. R. P. Farley.

EXHIBITION OF SOCIAL NEED, SOCIAL SERVICE, AND SOCIAL STUDY.

The interesting and extremely instructive Exhibition, arranged by Miss Gardner on the ground floor of the Church of the Messiah Schools, was visited during the Conference by many people, whose chief regret was that time did not permit of an exhaustive study of the valuable charts, photographs, books, pamphlets, and objects illustrating the dangers of certain trades and the iniquities of sweating which were displayed. To those who may not have given much previous thought to the social needs of our time, except in the way of a vague and unorganised sympathy for the poor, a great awakening must have come as they passed from court to court in this stimulating exhibition. We know, as a matter of fact, that the haunting horror of the pictures representing tiny babies suffering from malnutrition could not be shaken off by some—and not all of them women!—who had been made to realise for the first time how the lack of proper food and care in infancy works out in stunted and distorted bodies, and every kind of abnormality that can darken the shadows of the prison-house for the growing child. Scarcely less suggestive were the bunches of artificial flowers bearing labels from which we learnt that “the rate paid is 3d. a gross, 5 to 6 gross in 12 hours, weekly earnings about 7s., retail price, 2s. 9d. per gross.” Books dealing with eugenics, hygiene, social ethics, and practical housing abounded, and all that was required, as Miss Gardner pointed out in an interesting leaflet, to drive the lessons of this Exhibition home was “a little imagination and a little knowledge.” We hope this was supplied by all who visited it.

MINISTERS' PENSION AND INSURANCE FUND.

THE third Triennial Meeting of the donors, subscribers and beneficiary members of the Fund was held in Birmingham on Thursday evening, April 18, the Rev. Dr. J. Estlin Carpenter presiding. The reports, as published, for the years 1909, 1910, and 1911, and the summarised triennial report, as presented to the Conference, were adopted. A resolution was passed asking the managers to consider the desirability of publishing in the reports a list of the beneficiary members. The four retiring managers, the Rev. Dr. Carpenter, Mr. H. Chatfield Clarke, Mr. John Harrison, and the Rev. H. J. Rosington, were re-elected for a further term of nine years. A vacancy on the board caused by the resignation of Mr. Henry Lupton, was filled by the appointment of Mr. Robert Blake, who will serve for six years. The auditors, Mr. R. Mortimer Montgomery and Dr. C. Herbert Smith, were re-elected. Thanks were accorded to the Birmingham Committee for the use of the room and to Dr. Carpenter for presiding.

REPORT.

The Report of the Board of Managers presented to the National Conference was as follows:—

The number of policies in operation has risen during the last triennial period from 97 to 102, of which six have matured, two ministers being already in receipt of their annuities, and four more becoming entitled to theirs during the present year. Of these policies 59 are for both pension and insurance, 43 for pension only. Several policies have been re-assigned, without deduction, to ministers who had ceased to fulfil the conditions required by the Fund.

Three beneficiaries, unfortunately, died during the period under review. In the case of one who was insured under Table A, and of another insured under Table B, nothing was payable to the deceased's estate, as the insurance was for pension only, without allowance for premiums paid, and neither minister had attained the age of 65 years. The third was insured under Table G, which brought payment of £278 15s. to his representatives.

Assistance is given to four ministers who have insured otherwise than under the ordinary tables, for special reason in each case.

Two aged ministers are in receipt of small annuities from the Fund, to supplement other sources of income which enabled them to retire. Another minister was assisted in the same way for a short period, but, his circumstances having improved, he surrendered the annuity. A promised grant to a fourth minister in case of his retirement was not called upon, as he died at his post, full of years.

The annual subscription list, which originally stood at £313 2s., and for security's sake should be maintained at a level of at least £300, had gradually fallen, through death and other unavoidable causes, to such an extent that it became necessary to make a special effort to reinstate it. By the personal efforts of the managers this has been brought up to £297 7s. 7d., which includes the substantial

sum of £64 12s. 7d. from 39 congregations—a fact which the Board particularly welcomes.

The capital of the Fund now stands at £25,701 11s. 3d.

The treasurer, Mr. H. Chatfield Clarke, 102, Bishopsgate, London, E.C., will be glad to receive new donations or annual subscriptions.

C. J. STREET,
Hon. Secretary.

An exhibition, arranged by Mr. Herbert New and Mr. Lewis Lloyd, illustrating the history of Unitarianism in Birmingham and the immediate district, was held in the Queen's College Hall, Paradise-street, during the Conference. We hope to give a more detailed account of this next week.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belfast: All Souls' Church.—For many local and personal reasons the loss of the *Titanic* has come very closely home to the members of All Souls' Church. On Sunday morning, April 21, a memorial service was held. The preacher was the Rev. G. Leonard Phelps, of Holywood, who made appropriate and sympathetic references to the sad and terrible event. At the close of the sermon, the organist, Mr. Drew Birch, played Beethoven's Funeral March in C.

Birmingham: Hollywood.—The funeral of Miss S. J. Taplin took place at Kingswood Chapel, Hollywood, near Birmingham, on Thursday, April 18. The large attendance of friends and members of the congregation bore eloquent testimony to the affection and respect in which she was held throughout a strenuous life, many years of which were devoted to the service of Kingswood people. The principal mourners were Dr. Taplin (nephew), Mr. Betts (cousin), Mrs. Jolly, Miss Busby, and Miss Carter. The service was conducted by the Rev. T. A. Gorton and the Rev. Gertrud von Petzold. A memorial service was held in the chapel on Sunday morning, conducted by the Rev. T. A. Gorton.

Boston.—Saturday last was a day of general mourning in Boston, consequent on the interment of the late Joseph Cooke. Mr. Cooke, who was in his 55th year, was a highly successful journalist. Beginning life under humble circumstances, he became principal proprietor of the *Boston Guardian*, and several other newspapers in the county. The Rev. A. G. Peaston officiated at the funeral. A memorial service was held on the Sunday evening.

Doncaster.—We regret to learn that Dr. Duff's large-hearted co-operation in the recent stone-laying at Doncaster has led a number of the Congregational ministers of Sheffield to dissociate themselves from his action, and to sign the following remonstrance with him:—"The undersigned Congregational Ministers of Sheffield feel reluctantly bound to express their deep regret that the warm and impulsive generosity, to which they would pay cordial tribute, of the Rev. Dr. Duff, M.A., of the

Yorkshire United College, should have led him to lay a foundation stone of the 'Free Christian Church' under definite Unitarian auspices at Doncaster, seeing that this seems to imply the minor importance of the denial of the Deity of Christ. It should be remembered that Dr. Duff holds an important representative position as professor of a great college, and that his action is likely to make Congregationalists doubtful as to the teaching given to those preparing to be their ministers, it being difficult to understand how he can impress the students with the fundamental difference between Congregationalism and Unitarianism, whilst thus openly endorsing the latter. His action also gravely compromises all Congregationalists as adherents of the Evangelical Faith in the eyes of other Christian communities.—(Signed) E. Harland Brine, T. T. Broad, Thos. Dearlove, Martin J. Ffrench, G. E. German, Duncan Grant, W. A. Guttridge, C. G. Holt, F. Doddridge Humphreys, Walter Lenwood, Moses Perry, Henry Robertshaw, Thomas Warran, and F. W. B. Weeks." The protest is a singular confession of weakness. Men who combine robust conviction with generous Christian sympathies do not feel that their own faith is so easily compromised.

Leeds.—There were large congregations at Mill Hill Chapel last Sunday when the Rev. S. M. Crothers, D.D., of Boston, U.S.A., preached at both services. In the course of his morning sermon he said that our age was an inspiring one to the truly religious man, because never before had so much of human destiny come within the scope of human effort. If they meant to obey the will of God they needed not only knowledge of the new things, but also a knowledge of all the helps that had come down to them from the past. In that awful calamity which had come to the civilised world during the past week the first thought was the futility of effort, but more wonderful than that was the invention, so recent, by which help came. Such a thing could not have happened in the past but such things would happen still more in the future. Humanity was learning new lessons, and, in the light of them, would repent of its old mistakes. At the close of the service, Chopin's *Marche Funebre* was rendered by the chapel organist (Mr. A. Farrer Briggs), in memory of those who had perished in the disaster to the *Titanic*.

London: Stratford.—The 4th West Ham Troop of Boy Scouts held their first concert on Monday evening, the 22nd inst., in the school-room of the Unitarian Church. A full programme had been arranged, including fire and ambulance drill, signalling, &c. The colours presented in July last had recently been beautifully embroidered with the name of the troop by Mrs. Ellis. The Assistant Scout-master, on behalf of the boys, expressed their gratitude.

North Cheshire Unitarian Sunday School Union.—The annual conversazione was held at Mossley on Saturday last. At the evening meeting, the President, Mr. Radcliffe Firth, presided, being supported by Mr. H. J. Broadbent, the President of the Manchester District Sunday School Association, and Mr. A. Slater, the hon. secretary. The President referred in feeling terms to the terrible loss of life through the sinking of the *Titanic*. He gave a hearty welcome to Mr. Broadbent, who conveyed the greetings of his Association and gave a thoughtful and valuable address upon the present need for Sunday schools and the importance of the work of the teachers. An excellent entertainment followed. Two hundred persons were present.

Nottingham.—An enjoyable performance of Smart's "Bride of Dunkerron" was given in the schools, High Pavement, on the evening of April 18 by the High Pavement Choral Society. The choir acquitted themselves well, and supported by three excellent principals

in Miss Edith Shipley, Mr. H. Gutteridge, and Mr. E. Wainer, all members of the Chapel Choir, secured a most pleasing interpretation of the work. The orchestral accompaniments were supplied by a capable and. Mr. T. G. Parkinson accompanied and Mr. Charles Lymn conducted. Three extra items included a "Hindoo Song" sung with excellent taste by Mrs. Griffiths.

Rotherham.—In spite of the fact that the pulpit at the Church of our Father is still vacant, the attendances at the services are well maintained and the various institutions flourishing. The congregation hope that the committee will soon find a suitable successor to Dr. Mellor and the church resume its normal state.

Saffron Walden.—On Tuesday evening, April 16, 1912, a tea party was given to celebrate a threefold concurrence of events in the life of the Rev. J. A. Brinkworth, viz., his restoration to some degree of health after his recent critical illness, the golden wedding of himself and Mrs. Brinkworth, and their united birthdays which occurred at Eastertide. The Rev. J. A. and Mrs. Brinkworth were the guests of the evening, Miss Brinkworth and the Rev. and Mrs. J. B. Brinkworth being also present, and, amongst others, the Revs. J. Young and J. Anderson, Messrs. C. A. Tadman (of Stansted), D. Miller, and E. W. Tanner. The Rev. J. Young took the chair, in place of Mr. Arthur Midgley, J.P., President of the Free Church Council, from whom a cordial letter was read. Mr. Brinkworth concluded the proceedings with a few words of heartfelt gratitude to God and to his people, and to all who had helped with the services during the long period since October, 1911, when he was taken ill.

Sheffield.—The Rev. C. J. Street, of Upper Chapel, Sheffield, having been greatly troubled with his throat during the past winter, has received leave of absence from his congregation for a period of some months. Until Whitsuntide he will be at Rhos, Colwyn Bay, and then goes to Switzerland for three months.

NOTES AND JOTTINGS.

SHAKESPEARE COMMEMORATION SERVICE AT SOUTHWARK CATHEDRAL.

At the Commemoration Service which was held in Southwark Cathedral on Shakespeare day, April 23, Mr. F. R. Benson gave a very fine address on "Shakespeare and the Fuller Life of the People." Taking a red rose from his coat, and holding it up as he stood at the lectern, the well-known actor described it as the emblem of St. George, of the national poet, and of the whole race. It was, he declared, the symbol of the fulness of Shakespeare's life. Its colour as of blood spoke of atonement and sacrifice, while the strength and suppleness of its stem that can withstand the storm typified our Empire-making race. In Shakespeare he saw one of the greatest of Empire-makers, but his vision of Empire was not exploitation; it was association and expansion. Mr. Benson believed the real brotherhood of man had been brought nearer by the song and poetry of Shakespeare. He pleaded for a new and joyous sense of life, for a reaction from the cold, calm reasoning of the nineteenth century, and appealed from the scientific to the romantic spirit. The heart of the people, he said, was still

Elizabethan. This recalls his statement at Stratford-on-Avon, that "the democracy are striking for more poetry as well as for more pay."

A PROPAGANDIST PLAY.

In connection with the National Health Week, which is being organised by the Agenda Club, a play in three acts described as "a dramatic pamphlet," by Mrs. J. A. Hobson, will be performed at the King's Hall Theatre on April 30. The play, which is entitled "A Modern Crusader," is the contribution of the National Food Reform Association, and is said by its author to be a study of village life and of home conditions in the country. "Although the surroundings are in some respects better in the country than in the town," she explained to a representative of "Woman's Platform" in the *Standard*, "one too often meets children in the villages as pale and as sickly as in any London slum, while the state of ugliness, uncleanness, and muddle to which even charming cottages are reduced after a few months' tenancy is enough to drive the landlord with ideals to despair. My little play deals with these 'conditions,' the hero being a young vegetarian doctor who has settled down in a modern English village." Tickets from 5s. downwards can be obtained from the National Food Reform Association, 178, St. Stephen's House, Westminster, to which all proceeds beyond expenses will be given.

DR. BLAKE ODGERS AND THE MIDDLE TEMPLE.

We learn from the *Times* that an ancient custom which for about 200 years had fallen into disuse was revived at the Middle Temple on Monday, when the Reader of Hilary and Easter terms delivered an evening lecture in the Hall after dinner. The office of Reader in each Inn of Court is of great antiquity, and is held by one of the Masters of the Bench, who in due order of rotation is elected to fill it. In ancient times one of the duties of the Reader was to deliver lectures to the members of the Society, and another was to give them a feast. The former duty for a long time has ceased to be observed, but the latter, in a modified form, has continued. For the present Hilary and Easter terms, the Reader of the Middle Temple is Dr. Blake Odgers, K.C., the well-known Director of Legal Education, and lecturer on law, and he decided, in addition to presiding at his Reader's Feast, to inaugurate a series of lectures of the kind which were formerly given by the Readers.

* * *

Ancient formalities, we read, were duly observed. Dinner in Hall took place at 6 p.m., and after dinner, at 7.45 p.m., members of the Inns of Court assembled to hear "Master Reader" deliver his lecture. Among those present were the Treasurer of the Middle Temple (Mr. J. H. Balfour Browne, K.C.), the Right Hon. Sir Samuel Evans, the Master of the Temple, Mr. English Harrison, K.C. (Chairman of the Bar Council), Mr. R. A. McCall, K.C., and Mr. R. D. Muir. There was a large attend-

ance of members, who were most appreciative of the learned Reader's discourse. The subject chosen was "The Legal Quarter of London," and the learned lecturer traced with skill and in the most attractive manner the origin and rise of the four Inns of Court, and the origin, rise, and fall of the not less ancient but less fortunate Inns of Chancery. The lecture was listened to with the closest attention, and at its close a hearty vote of thanks was accorded to the lecturer. It is intended during the present and next term to have four additional lectures, each dealing with the history of one of the Inns of Court.

THE ROMANCE OF WORDS.

The study of philology often yields as many surprises as poetry and romance of which words are the raw material. We are reminded of this anew in glancing through the pages of Mr. Pearsall Smith's little volume on "The English Language" in the Home University Library, which has been published this week. There is, for instance, the word *Cross*, with all its religious associations. *Crux* was translated into Anglo-Saxon by the native word *rod*, which still survives in rood-screen and rood-loft. "*Cross* is a form borrowed by the Irish from the Latin *crux*," Mr. Smith tells us, "and spread by them in their great missionary efforts among the Danish populations whom they converted in the north of England. It appears first of all in northern place-names like Crosby, Crosthwaite, &c., and finally makes its way from the northern dialects into literary English. The word *cross*, therefore, which we employ in so many and often such trivial uses, is a memorial for us of the golden age of Irish civilisation, when Ireland was the great seminary of Europe, whence missionaries travelled to convert and civilise, not only the pagan north of England, but a large part of the Continent as well."

* * *

"The conversion of England," Mr. Smith continues, "meant, however, not only the introduction of a new religion. The flood of Christianity flowed from sources deep in the past of Greece and Asia, and brought with it much of the secular thought and knowledge which it had gathered on its way; and the union of England, moreover, to the universal church opened for our ancestors the door into the common civilisation of Europe. With the Bible came words redolent of the East, like *camel*, *lion*, *palm*, *cedar*, and terms of drugs and spices, like *cassia* and *hyssop*, and *myrrh*, which was one of the offerings of the Magi to the infant Christ. *Gem*, too, is a Bible word, and *crystal*, which our ancestors used not only for the mineral, but for ice as well, as they believed rock-crystal to be a form of petrified ice."

"THE GARDEN OF MANY WATERS."

There was an experiment, both quaint and charming, at the Passmore Edwards Settlement in Tavistock-place, yesterday evening, says the *Times* of April 23, when the masque, "The Garden of Many Waters," by Miss Alice Buckton, whose name is known in this connection by the

morality play of "Eager Heart," was performed by the people of the Settlement and their children from the neighbourhood. It was a very simple allegory, teaching that the source of all good is to be found in the family, along the old lines of the mystery play. First Mr. John Croaker and Mrs. Grundy bemoaned the present age till driven off by the Shepherd and the Weaver, embodying Man and Woman's Work; and then the Spirit of the Hour found the children gardening and questioned them as to their happiness, till the Arts of Man, Commerce, Husbandry, Science, and the like, appeared, but none could tell the source of many waters until the far-off echo of "Hearthstone" was heard and the family in the home was revealed. An unseen choir sang to the chant of the organ, and the little masque was most effective. The educational purpose was perhaps patent, but experiments such as these are not without their value. They make a simple appeal, easily heard, and they might with advantage be adopted by other Settlements. At the close there was a procession to music; the evening meal was spread, and the performance developed naturally into "a social evening."

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